

The Complete Guide

To



**ENGLISH ESSAYS OF
TODAY**

By

SHAIKH SALEH MUHAMMAD



UNITED PUBLISHERS

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ENGLISH ESSAYS OF TODAY

Line by Line Explanations, Word-Meaning .
Question-Answers, Short Summaries.

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LESSON No. 1. ALPHA OF THE PLOUGH.

PARA PHRASE OR FULL SUMMARY

Para 1:- The worst thing about spending our week-ends (i.e. Saturdays & Sundays) is that we are anxious to have a glance at the daily newspaper for news of the warfronts of the East and West. What the French Government has to say and what is happening in Serbia. So the writer thinks that one cannot really rest in peace in the real sense. The mind remains endlessly worried for the latest all over the world. With the same idea in mind the writer who is on a holiday goes to the station of the village to buy his favourite newspaper "The Star."

Para 2:- The writer starts reading the newspaper most hungrily. He overhears one villager informing another villager that a certain W.G. has died and that there is a notice of his death in the paper. Since the writer is a "fan" or lover of this cricketer and loses himself for a while thinking of his idol-the idol of his youth and childhood. For this period of time he forgets about the war and its grim stories and remembers his old days of happiness and cheerfulness.

Para 3:- He has in mind the days when he used to run

away from school and watch W.G. playing cricket. He says that he did not mind skipping his classes and running away from school, but considered it blasphemous (saying evil things about his idol) not to attend a match where W. G. was playing. He recalls how he would watch his favourite cricketer when he had no money to buy a ticket. He would lie flat on the ground under the canvas where he could get a full view of the player on the cricket-pitch and stumps etc. If his teacher gave him a 'caning' (beating with the cane) he would consider it as paying his respects to his hero. He wondered why Nature could be so unkind as not to show miracles (happenings which cannot be explained by human reasoning). He was also disappointed to see that his favourite idol was just like other common humans because the author expects supernatural happenings when his hero came on the ground. But cruel Nature did nothing of this. The writer feels the lack of this very deeply.

Para 4:- The writer thinks of his hero as a clever man. His personality sheds happiness pure and simple. The basis of striking a friendship with a boy Jarkins was the mutual appreciation of players who played good cricket. He admits that there are other games but cricket creates very friendly atmosphere. He loves it very much and says that it will never become out of fashion at all. The writer is sure that his thinking in favour of cricket would make friendship closer and that

he would not believe in any evil spoken about a man who was in favour of his idol. He thinks this could be the reason why he is friendly with Jarkins. They both enjoy and delight in the game of cricket and observe the same good points of the play and appreciate the same. The writer gives how his friend remarked about the bowling done by Ulyett in which batsman Bonnor was caught out! Another great event is their similarity of interest for the game played at 'Oval Playground' (name of a playground in England) where the bowler Crossland bowled "the Surrey Eleven" out and how Key and Roller saved the match. These events sealed (decided) their friendship for ever.

Para 5:- The writer enjoys discussions on cricket because these discussions do not create bad feelings. Each man has an opinion about a certain player which doesn't tally each other. This is not the case with politics or literary discussions. When we discuss about, say W. B. Yeats or Francis Thompson (two poets) it is certain that one will blame the other for not being able to see what the other has perceived in a certain piece of work of the author. But discussions on cricket do no such thing. As an example, the writer has special words of praise for Lohmann being the second best bowler (the first best being his own idol). He likes Lohmann's grace of action and beauty in movement. He calls him a good all round cricketer who really plays the risky and adventurous game of cricket as a batsman. He

adds that he does not like boring and sure-shot games which slow the tempo and spirit of the sport. In his opinion the best batsman is he who risks his "stumps." He mentions the names of Quaife, Scotton, Barlow, Shrewsbury and Hayward who have no adventure in them. He claims they are too rigid.

Para 6:- The author has words of praise for each cricketer : A. P. Lucas for e.g. has a "good finish", Palairret is funny, Johnny Briggs is also giving plenty of laughs by his behaviour and Ranjitsinhji is a magician with his bat. But, insists the author, his hero plays a most charming game and possesses great energy and attracts huge crowds. He expects him to finish his game in the evening (after [the draw of stumps]) and disappear into thin air into the place where the Greek gods are resting.

Para 7:- At this final thought the essayist realises that W. G. has really gone from this world and feels that the happy part of his own life has been extinguished (like a candle). The author is sad. He again recollects for a moment the joy he felt when he watched his hero play cricket and feels sure that although other star cricketers may rise in the world of cricket no one will equal his hero. He feels that his hero will shine for ever. The thought of his death casts a gloom over him and the darkness of the evening drawing to a close increase his depression. The author feels that the happy past is

now gone forever. What a beautiful description of the author's feelings !

Note : (WILLIAM GILBERT GRACE was a famous cricketer of the time, about whom this essayist has written.).

QUESTIONS-Lesson 1.

ALPHA OF THE PLOUGH.

Q. 1:-What incident changed the thinking of the author about the world news and what was the effect on the mind of the writer of the essay ?

Ans :- The writer saw the news of the death of the cricketer who was a favourite of the essayist. This changed his idea of reading the newspaper and war news to that of thinking about the good old days when he had seen W.G. Grace playing cricket. He recollected his days of childhood, his days of youth and friendship with another boy of common taste and also his days as a man when he would enjoy his cricket matches. The effect on the mind of the writer was that it made him forget the tense situation of the war and people of one country fighting the other. In short the author forgot his worries.

Q. 2:- What is the author's idea of a good game of cricket? Why does he consider that cricket is a game where in lies no bitterness when discussed?

Ans. See Para 5 for reply to this question.

Q. 3:- What is the net effect on the essayist of the death of his hero ?

Ans :- See para 7 for the reply to this question.

LESSON 2 :— ETON.

SUMMARY

Para 1:- Bismark, a famous politician of Prussia, said that although the Germans hated the British but would be glad to be thought a Britisher if possible by some one and they would do nothing to erase that impression of that person.

Para 2:- In the same way no Englishman would mind being associated with Eton School (a famous school in England) although he may dislike the School for its stress on freedom and sports and that it is a place where the young are nothing but dull students who are allowed to do what they please, where they please and thus remain 'dunces.'

Para :- 3 The author knows a boy, indeed several ex-Etonians who have written, said and laughed at Eton but he thinks this is an indication of a deep seated love.

Para 4:- The essayist says that he loves Eton with all its

faults. And although Eton has been criticised severely by the young and the old in very loud language but it will survive all this upto the end without giving the institution a bad name (Alma Mater-name of school or university).

Para 5:- The writer admits that he is entirely partial to his school-Eton, and talks from his own experiences of his enjoyment of his days at Eton which he would very much like to live all over again, if this was made possible for him. He recalls his various 'activities'—the failures, the punishment of the white ticket (where-by he forfeited his right to enjoy a period of holiday from the school), for being "cheeky" or saucy or impudent with a teacher, Mr. Ploetz, his quarrel with Mr. Cockshett, another teacher, when he denied having carved his name on his desk with another boy's pen-knife although there was strong proof that the writer had done it and finally how he and his friend became worried when they were told that another teacher, Dunglass, would have to have his leg amputated, because the writer had broken the teacher's leg in 'activity', and that possibly he would not survive the operation.

Para 6:- In this para the writer discusses serious subjects about his partiality. He says he takes institutions of education seriously but claims that Eton is the best school even better than Harrow School. He thinks tha

if Eton becomes worse than what it is today, he would still think it better than the others. But he dose not think that Eton will change for the worse and clings to the belief that there can be no comparison to her.

Para 7:- He says that there is no doubt that idlers get the opportunity to become idlers but this could be equally true of other schools.

Para 8:- He also feels that Eton is the best as far as sports is concerned. And this judgement he passes most impartially. And that sports are the real heart of the life at Eton.

Para 9:- Great importance is attached to games by the masters and the boys ofcourse love games. The boy who makes a hundred runs at the Lords Playground is considered more important than a boy who wins a Newcastle scholarship. The author admits that the best student is the boy who uses the oars at the Henley Boat Race and not the one who has become the Captain/Monitor of the class for obtaining best prizes in class work. This fact has been despised by everyone and much time and paper has been wasted on this subject. Those who preach good morals say that boys hear what the preacher says at the church on Sundays on subjects like avoiding competition and not to fight back, but from Monday to Saturday the teachers tell them to work hard to gain the best position in games, education and in every other way. The real fact is that the boys care not

to what is being said on Sunday. The author calls upon the reader to imagine the position when the boy is not atheletic and if he hates to contradict this point he places his point of view very well in the next paragraph.

Para 10:- He gives examples of vanity on the part of the intellectual which is not to be found in an athlete. The intellectual is allowed some prizes for divinity (religious education), verse both English and Latin and certain other concessions, but this would be for the few and the majority would suffer from 'boredom'. He asks the reader if this wasn't true, if there was any doubt in this explanation.

Para 11:- The writer tells us that the greatest advantage which Eton offers is freedom. Those of the boys who like books, take to the books and those who prefer sports, take to the games. They do what they like, where they like and there is no interference. If serious thought is given we find the rule of the intellectual is more severe than that of the athletes. He says that the life of an average student can be made quite intolerable if he is amongst the intellectuals who would tyrannise him for having different ideas than their own. This is the worst kind of mental suffering a person can be subjected to. Even the priests say that it is better to bear physical punishment than the stinging words of the sharp tongue of a 'highbrow' (intellectual).

Para 12:- The author says that this does not mean he

does not respect those who have won prizes, either in the field of intellectual study or in the field of sports, but sincerely feels that all these have their own value. He gives several illustrations to prove his point about winning prizes both in sports and mental education.

Para 13:- In this para the writer speaks about reciting a long speech from Thucydides (a Greek writer) in the original Greek and other achievements which bring good rewards.

Para 14:- But, says the author, the boys who win these distinctions, either in sports or mental education are comparatively few. He speaks on behalf of those unknown and obscure boys who remain unknown, do not feel envious of these prize-winners, enjoys their comparative freedom and feels real pleasure for those who have come out with such good prizes in sports and intellectual education. He knows fully well his own position and does not envy those on the higher level, whom he cannot copy!

QUESTIONS :- Lesson 2.

ETON.

Q. 1:- What are the essayists views about Eton ? Please reply briefly.

Ans. The essayist is quite partial towards Eton. He thinks it is a good school for every kind of student.

There are books and libraries for the serious student, there is sports for the sportsman to show his talents in that field and then there are those who are the idlers. But he argues that such idlers are to be found in other schools also, not only at Eton. He admits that the school is more for athletes but that does not mean there are no intellectuals because many prizes are also won in that field too. The greatest advantage is that the intellectual does not tyrannise over the athletes or the others. Each one is free and thus the average boy gets a tolerant attitude.

Q. 2:- What is your view about your University or College ?

Ans. 2:- Most of our colleges are over-burdened and class-rooms full to capacity. Night colleges are common and most of the boys are doing some kind of jobs to earn their pocket money and continue their higher education. Those boys who are lucky enough to study as full-time students enjoy their curriculum without any kind of interference from their teachers. The type of school mentioned in the essay by Maurice Baring is really a boarding school. And there are such types of schools in Pakistan too. Life is very tough indeed, particularly in the military schools the boys are prepared for a career as Officers in the Military. Other Boarding Houses are quite free, but I think there are no schools on the lines of Eton.

LESSON 3 :—THE GOLDEN DRUGGET.

PARAPHRASE OR FULL SUMMARY.

Para 1:- The author is a modern essayist but holds the view that old and basic things affect the feelings more than anything else. He is talking about a young mother with her child, a girl filling water from a spring in her pite-her, a man sowing, reaping or ploughing a field and finally a light from a hut standing quite alone in the woods on a dark night.

Para 2:- In this para he says that such things last for ever, or at least as long as the human remains on this earth. He does not claim that such things existed even before man came on earth, but he does claim that Nature became more interesting as the human being on earth. Such artistic scenes as described above outlast the hills and do not change with fashions of time or place and it is, was and will ever be a common sight in all countries of the world.

Para 3:- Here the author argues with himself that modern civilisation has brought in the machinery to replace human labour to a considerable extent and the human hand is replaced by the engine. Even fishing is done by electricity. He does want us to have pride in these matters and write poems about them or draw pictures or shoot with the camera but he holds that such poems and pictures do not touch our hearts. They do not

create a relationship either with the past or with the future like the tricky scientific ideas for our posterity to feel proud of. This compares unfavourably specially when we realise how the archealogists made persistent efforts to trace the tricks of early civilisation which in some cases remains completely indecipherable to us even today. He asks the reader if man will continue to remain at the present state of glory in the future, especially when we remember that the oil-fields and coal-mines will exhaust and man may possibly fall back to old ways of living and the world once again divided into so many continents. He asks that if this rate of progress is maintained forever by substitutes, can humanity be called to have reached greater glories of improvement? Even a fool will not agree with such an advancement. We have already started inwardly smiling at the men who invented and made this advancement possible and we have travelled along their light of knowledge for very long already and find nothing but darkness. Perhaps our posterity would prefer to turn back at some time or other of their own free will. Thus will humanity be humbled. Thus will he appreciate the simple beauties of Nature and Man. Although we read modern poets writing on the modern invention of dynamo that kills the fish, and the automatic reaping machine but whatever happens the 'primitive and essential things' will never cease anywhere as long as mankind remains on the universe. These poems never touch the depths of our emotion. The other example

is that of a woman seconding a resolution at the Board of Directors' Meeting, or an artists' impression of the Facade of the Hotel Waldorf (a very famous hotel in America) or a girl turning on a hotwater tap. He says that such may be good brushwork, but it cannot outlast the carpet of light emanating from a lonely hut, and this is a finer subject of attraction. He even suggests that instead of the woman seconding a resolution at the Board Meeting why not give a baby in her hands and cut off the Board.

Para 4:- He invites the modern artist to see for himself what great attraction the Golden Drugget has for the writer. What romance there is in this simple thing.

Para 5:- Although he admits having written this at a time when war time prevailed in England and in these nights such scenes are not to be witnessed, but persists in his argument for the days when peace returns and such light welcome once again the tired travellers.

Para 6:- When the same inn is seen during the day, it is not very attractive. There are trees and mountains and cliffs and the distant sea and several sad cypresses. It is offending to the eye. The inn looks like an ugly box. It is reeking with tobacco smoke and one would not feel it has an inviting look. It has a bench or two outside and a shaky table. The lady keeping the hotel is badly dressed and it would be a shame to go inside. Say Don Quixote would take the lady to be a princess

and the inn a castle. But I would not enjoy it because of unreality and impossibleness.

Para 7:- The writer has a particular inn in mind. When it is not even noticed by him in the day nor in a starry or moonlit night, it is a different picture of attraction on a dark night with a strip of yellow light coming from the open door. He thinks of home and maintains that it will always have the effect of magic on him.

Para 8:- He admits that thoroughly dark nights are very rare, but whenever they are present the clouds collect so thickly and the darkness is much more consistent than in England. Even the days are bright than they are in England. The darkness forms a thick wall and one feels rather helpless. The strong winds that blow make one more uncomfortable.

Para 9:- On such dark nights when the wind blows strong and the clouds do not open to permit the moonlight or starlight and he has to walk at least two miles to reach his home by the zigzagging roadway the light of this lonely inn is a welcome point. Of course this is only a small portion of light, but what a guide for the tired and frightened traveller like the writer is. The winds move the trees' branches to and fro, the sea roars in the long distance and Nature seems to be fighting with the writer, the thoughts of the jinns worries his mind, the fear of robbers or cut-throats is lurking and lo! the shining streak of light—the Golden Drugget.

Para 9:- This brings the thoughts of peace, rest and something familiar. It is reassuring. It brings joy and hope. At first sight a ray of light coming from the door of the inn is evil looking because of the previous imaginary ideas of fear of robbers, jinns, etc. But as the author improves his speed of walking, he develops confidence and trust and feels thankful for this streak. This same light would shed in red colour in London on a pavement and would not be so welcoming and inviting as the one carpet of the light on a dark night coming from a humble hostel. The writer believes that if he went inside the inn hostel he would get all the comforts he wants to have, but he does consider the light so holy that he does not even wish to cross it by foot. He remains undecided and stays behind but once he steps in it he feels bathed in it and thinks it as the span of human life which remains in the dark before it is born and returns to darkness after death. Thus life is like the Golden Drugget in between the two darknesses. What a great comparison by the author!

LESSON 3:- QUESTIONS

THE GOLDEN DRUGGET

Q. 1:- What is the author's view about modern civilisation and how does he compare it with the old days?

Ans:- For Answer see Paras 3 to 5.

Q. 2. What is the meaning of the words "The Golden Drugget" as given by the essayist? What effect did this have on the writer?

Ans. The author means the yellow strip of light coming from the door of an inn on a dark night on to the road. The effect on the author was like magic. His heart becomes very happy and hopeful and his thoughts of fear disappear. Moreover he also thinks that life is nothing but a Golden Drugget-before coming into the world it was dark, then came life or the Golden Drugget, and finally came darkness or death. So the author has a philosophic view on the Golden Drugget.

Q. 3. Do you think that the writer of this essay is rather old-fashioned and should not have been included in this book?

Ans:- I do not think he is old-fashioned at all. On the contrary he has mentioned something which is seen even nowadays in several countries. He has simply brought out the beauties of light in its primitive state. He has not written so to say against modern civilisation, but brings home to the reader a point of philosophy of life from a simple thing which he has observed and described so beautifully in his essay of words.

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LESSON 4:- THE ONION - EATER.

PARA PHRASE OR FULL SUMMARY

Para 1:- The author says that his home is situated near a hill from whose height one can see the sea in the South and a vast piece of land in the North with its wide open country.

Para 2:- There is nothing to stop the eye from a long view. It is not limited like in the big cities. One can see the sloping hills covered with grass and the hills of Kent in the East.

Para 3:- The author states that he met a man three days ago in the height of the hills from where he could get a view of the whole countryside and the sea.

Para 4:- The author had lazed for a long while in a barn after a long ride.

Para 5:- He (the essayist) kept the old man company for nearly two hours and spoke many things on various topics while they both walked along the path, they both did not know properly. It led into a forest and then the path vanished altogether. Finally they arrived at a clearing in the woods where they both enjoyed the keen fresh breeze from the Atlantic Ocean.

Para 6:- He was in a happy mood and remembered the story of a Sultan who had numbered his happiest days in his lifetime to be seventeen. The writer then realises that possibly that was one of those happiest days, and

counted it as such, when suddenly he saw a man's figure moving on the green slopes.

Para 7:- He appeared to be a strong healthy man wearing tattered clothes and his face was frank and sun-burnt. The author offered his services to find the way for the man, saying that he knew the hills very well.

Para 8:- The man answered that he was not going to any particular place and had come up to see what was on the other side of the hill and enjoy the life. The man said it was a wonderful day to be alive.

Para 9:- The writer, who was already in a romantic mood, gets off his horse and sat down with that traveller sitting next to him. This man took out an onion and some bread from his pocket and they both started discussing of the things which makes a man busy, such as why and how of man's happiness, the ultimate fate of the soul and the traveller had been very accurate and balanced in his views on such matters.

Para 10:- The author tells the man that he was so happy that day that he had completed some parts of a poem which remained incomplete for two years. He asked the traveller how he could be so happy when he had no steady income like the author nor had the warmth of a home comfort.

Para 11:- But the traveller said that if riches could buy such fine days, then how could the poverty-stricken people

le ever enjoy the days of happy moods which both of them enjoyed on that day? The traveller therefore holds that such days come to both classes of people except those who commit suicide. The traveller says that he is penniless and yet the day is the happiest in his life, although he admits that poverty makes the run of the days very hard indeed, but questions the author if poverty had ever brought on despair into the soul. The traveller then breaks the onion into two.

Para 12:- The author becomes curious and enquires how such days come into a man's life. He also asks for half of the traveller's onion.

Para 13:- The traveller replies that such days come to one and all—from heaven, like a ray of happiness. The rich man. (in the huge cities), the worried man (like the author himself), to the evil man who is disgraced and to the poorest man (like the traveller himself) all have their happy moments

Para 14:- The author catches the mood on and recommends the onion as a thing which brings sleep and thinks that onion was brought by man's first mother and father i.e. Adam and Eve (apples of content-coined phrase meaning things which satisfy). The traveller is happy to enjoy the companionship of a being who is also known for his onion

Para 15:- The traveller finally asks if there was a hotel

nearby where a man in his state could obtain board and lodge. The author gives him what money he has at that time in his pocket (which is only 3s. 7d.) and expresses the hope to meet him some other time adding that men like them both are so lonely in this world. They had so much in common and could exchange their views on many things.

Para 16:- At this the traveller did not hope to meet the writer again until the Day of Judgement, but thanking the writer for what favour he had done walked down the slope very easily to the Combe (an inn) at Duacton (a certain place in the South of England).

QUESTIONS:- LESSON 4 THE ONION EATER.

Q. 1:- Why did the writer become so intimate with the stranger ?

Ans:- The writer was in a romantic and happy mood and when he met this stranger he started talking with this man who was an educated man but always on the move or travelling. The man had very sound ideas about life and spoke with considerable authority. He was poor and ate only onion and bread and wore torn and tattered clothes. He said that he was quite happy in that condition. He was an example of a thoroughly contented man and this affected the writer's ways of thinking too.

Q. 2:- Do you think that wealth is a necessary adjunct to a happy life ?

Ans:- Yes. I think wealth is necessary but when this makes one greedy for more and more, it is a vice. For a more complete answer see Para 11 of summary.

Q. 3:- What opinions are held by the stranger about the eating of onion ?

Ans :- He thinks that onions induce sleep, they are such that satisfy everyone who uses them. They were once grown in the Garden of Eden (when God created the heavens) and later on grown by Adam and Eve on earth and thence by man, they were in short, necessary for life.

LESSON 5:- THE SOMME STILL FLOWS

PARA PHRASE OR FULL SUMMARY

Part 1: The date of the first world war was 1st July 1916 and instead of the sounds of birds singing sweet notes and the human beings attending to their usual course of work there was the thunder of guns and cannons and bombs everywhere in the air. Windows shook and made a noise due to the continuous bursting sound of the bombs and the ladies could not sleep due to worry for their husbands and their children. Such was the beginning of the Battle of the Somme.

Para 2:-The War was all important and nothing else but the war. Such fierce fighting of the Allies (the

armies of the U.S.A, the British and the French) as at the Battle of Somme had never been witnessed before. Men and material were fully prepared for the attacks. There was a sort of feverish activity everywhere in every field-the railways, the telegraphs, rations, motor transport, aircraft, guns, etc. The armies were armed to the teeth.

Para 3:- The quiet countryside, fit to be called the "Garden of Eden" was to become a mass of carcasses of human bodies dying and writhing in pain. The British could not conceal their preparations as effectively, but they did spring surprises for the enemy by their military tactics. Mines were kept at various places, field-gunners were hidden in trenches who shot the enemy most unexpectedly. There was no doubt that the enemy too had prepared their secrets for the 1st of July.

Para 4:- As the attacks started and complete destruction was the result. Men became famous for their acts of horror and heroism and positions of the enemy were captured with the help of guns and machine-guns. Although the British entered the German lines they did not survive and death was let loose everywhere. Everywhere dead bodies lay scattered and they were from both sides. Barbed wire and other military baricades and constructions were torn and lay in a torn condition. Pitiabie cries of the wounded

rent the air and big holes gaped the sight of the onlooker. Whole battalions had been wiped out, on that fatal date the 1st of July in the year 1916.

Para 5:- When the battle was over there was nothing but total loss for both the sides. No one had won the war nor could they win it. Actually the WAR had won. Both the sides suffered heavy loss in human life, and would go on winning in the future too. But as long as humans live hope is there and the WAR would similarly be there. The experience would have to be repeated and preparations made afresh, and the men must march against the guns of the Germans and the enemy must be subdued.

Para 6:- Therefore when the war began on 1st July a continuous shedding of blood began once more and one division after another died in the battlefield. The author was a member of one of the Divisions which was fighting up north, but had been detailed to undertake 'minor operation' in the South in the end of June. Thus it is that the author and his brigade had been told to keep the Germans back from the really going on behind the first line of defence. Thick barbed wire and fire kept on and the death of every soldier was like that of death of animals by a butcher's knife.

Para 7:- The author claims that war is a monster. The Englishman say that 'Going South' is like going on a holiday and tells the reader how very different the

meaning of the 'Going South had now become for the English. The author and his companions start the march and they sang as they went on. Death was drawing nearer every step and each one knew in his heart that this was so. So each and every soldier was a good neighbour to the other soldier. Death was hanging on their heads like the Sword of Democles.

Para 8:- This division of the author start their practice on a hill and dummy trenches are dug and they become happy when experts from General Headquarters say that the mock attacks were the best. After some sleep and rest they continue to journey to the scene of battle after several orders for their postponements inbetween.

Para 9:- The author and his company have arrived at the scene at the the end of August and were not aware that fighting had already taken place until they see reels of British-made barbed wire, lying well within the German lines. Very few officers and men could get as far/as the barbed wire coils and only one or two returned in the evening. The rest had been killed and history had repeated itself. There was echoes of guns and bombardment and the incessant pounding of the machine-guns. But no advance or special success in the battle of the Somme.

Para 10:- The British withdraw and then there is exchange of fire once again in vain hope. There are furious attacks on all sides, signals are sent in the air, smoke is rolling and flames are rising. It was learnt

that Tanks had begun their attacks on the Germans, and for the Somme it was a hopeful experiment. (The author calls to witness the River Somme in every case).

Para 11:- The next attack was on October 21st and it was a day of frost and the attack was to take place after the noon. There was to be no help from the tanks, this time. Dummy soldiers of straw in sacks were kept at various distances and then the author and his companions started with artillery attacks for nearly two days. Sufficient soldiers were left alive to hand over charge to the next company after they had crawled back shell-holes and the dead. Some dead bodies were even found in the enemy trenches.

Para 12:- There was no much time given for rest and again the author and his friends were in the field. The mortar holes were full of smelling water trenches and were full of blood mixes with mud and tracks next to the trenches were smoking with gunfire. Either the soldier would be fired at or he would be drowned and after several days more another surprise was announced for the enemy. The author's company was to attack to be made on 13th November against the Germans who were entrenched in their death holes. The author was sent out in the evening darkness to make a survey of the enemy lines. It was raining lightly at first but gradually it increased and nothing but sounds of pain were in the air. The company commenced their movements through

a village named Grandcourt and this was through German fire and they were proud of this little achievement.

Para 13. The author summarizes for the benefit of the reader about the results achieved in war. He asks the reader who is the real winner, and who is the loser. He remembers to us the best men who gave their lives to the War (personified as a human being), he says that war cries will no longer beguile (cheat) a human being, on that great feeling, nor will anyone be interested in fighting a war except for death. He detests the idea of warfare and calls upon humanity to never again fall in for it. Because says, the writer, cornfields become death places or cemeteries for men--the best men are the special prey.

QUESTIONS: LESSON 5:- THE SOMME STILL FLOWS.

Q. 1:- Discuss the significance of the title "The Somme Still Flows."

Ans:- The author brings home to the reader how peaceful and quiet the country is without any thundering guns and cannons and the bursting of mines in a war. War causes nothing but destruction of human life and although both nations do not win but the victorious also realises that war is nothing but loss of human life, on a colossal scale. As far as Nature is concerned she goes

on quite unconcerned with human activities. Thus the author argues out the whole game of warfare and appeals to our senses for peace. He even says that those who won the war felt pangs of regret for those lost in the war-for their own side as well as the enemy. He says that the River Somme remains unaffected by these actions of man.

Q. 2:- Do you think the author had enjoyed his war-like assignments? Comment.

Ans:- I think that the writer of the essay did not enjoy his assignments but performed his job like any other officer of the army would have done. He detested the sight of war losses. He took pains to win the war but felt sad for the destruction of human lives involved in winning the war. He was assigned to fight the German army and wholesale slaughter of human beings was the order of the day. The majority of the men had lost their lives in the battle. War is thus a total loss for all parties to it.

Q. 3:- Explanations of different phrases have been fully dealt within the paraphrase given by author of this 'guide'. It is essential that every student read the original book para by para and carefully follow it with the 'key'.

LESSON : 6**A SENTIMENTAL JOURNEY.**

Para 1:- We have been told by the writer of a certain person named Jolyon who is a middle-aged man who goes to witness a cricket match on the Lord's playground. This man was excited because he had not been to see a match several years for and he was now fifty. He always had in mind to go and see it but there was always something coming in the way and then in the summer season gardening took up much of his time. (In England cricket can be played only in the summer). He recollected the match in which Grace made 1000 runs. In the last match in which he needed 50 runs to make 1000 in all, he had to bat for 15 minutes to make the one extra after he had scored 49 runs. This appeared to be an event of a long time ago when he was at Oxford. He remembered the days when he played at a match in the Parks (a playground) as a new hand, but his memory did not help him in recollecting the names of the players of that year.

Para 2:- Another strange feeling was that he was being driven in a taxi. He had never been to Lord's in a Taxi, it was always a carriage. But the taxi saved a lot of time and he also remembered how foolish he felt when the cabby looked through the small hole in the top.

Para 3:- Jolyon recognised the roads which the Taxi

went on as he had walked them on several bygone June mornings. Although there was comparatively much more traffic now. He also remembered the day when he had seen two cricketers - Richardson and Lockwood walking along the pavement. Although both of them had died long ago but the gentlemen seemed to be alive and seem to go on living for ever.

Para 4. The moment he entered the Playground it appeared there was a change in it. Instead of a Nursery for young plants at the further end some arches there was a stand, which was definitely new. It appeared that now many people watched cricket. He purchased a ticket for his favourite place in the open place where he always preferred to sit because it was open and allowed the sunshine after half the day's play was over. The card indicated Gloucestershire v. Middlesex match lasting for three days. He felt he should have come much more oftener and decided he would do so. The place was really a place of dignity and formality.

Para 5.- As Jolyon reads through the card for the names of the cricketers, he remembers famous cricketer of his days, C.L. Townsend, who had come to play fresh from school - a tall thin boy. This affected Jolyon who laughed quietly to himself. He was happy how he could remember the name of this cricketer. Another player was Jessop. He also brought to his mind the great hitter Thornton (another cricketeer) and

the man from Australia whose name was Bonnor and wore a black beard.

Para 6:- The cricketers come in the field amidst clapping of hands and Goddard is amongst the many new players. Middlesex (a cricket team) was batting against Gloucestershire. Hammond a well-known player was fielding and a priest who was sitting next to Jolyon pointed him out for the benefit of Jolyon. Jolyon did not show that he could not recognise and on the contrary passed a remark about Hammond having become a bit fat.

Para 7:- Another remark passed by Jolyon was about the bowling that it was being made to turn away from the straight path more often than usual. This was no new idea for Jolyon who had read about the kind of bowling when Mr. Wright (a cricketer) and Rawlin (another cricketer) used to play and Jolyon watched them and read about them in the papers. The priest who was sitting next to Jolyon became uneasy due to slow batting and remarked that on such kinds of bowling as was being done the 'cuts' could produce very large number of runs and remarks that (a certain cricketer) Stoddart would have cut with his bat and got a four quite easily. Jolyon enjoyed the quick movements of Hammond (a cricketer-batsman who was then playing there).

Para 8:- During the lunch time Jolyon went to the

room where he used to go with his nephew. He also ordered that favourite dish which he used to order when he visited the matches with his nephew. These brought to his memory the day when a match was arranged between Gentlemen (a cricket XI) and Players (another cricket Eleven). He felt the same pleasure of reliving his good old days of his past. He also remembered that it was his nephew, Stephen's, birthday and he had brought him to the Club to see a cricketer, W.S. Penley. He also recollected that he and his nephew had left the playground one hour earlier and read in the evening newspaper that Arthur Shrewsbury (a cricketer) had completed one hundred runs. Jolyon thinks that he remembered everything so clearly as if everything had happened only a year ago.

Para 9:- After lunch hour Robins and Hearne were batting. Robins was the very player and Jolyon passed several suitable remarks on his good hits. The priest wished that Hearne was more active and showed his batting in a similar way as Robins, but Jolyon tells him that the bowling was very good. But Robins was 'catch out' and Jolyon was sad at this.

Para 10:- Another cricketer joined Hearne but the play was extremely slow and Jolyon fell asleep, but wakes up with a sudden start. Hearne was really very slow and 'boring'. Sometimes the claps of the visitors arose in the air like ripples of a river. Jolyon thinks

that he should come more often to watch the play. Another player was out, but the match-card was not to be found, it had fallen on the floor. Jolyon examined the score-board and noted that Parker (a batsman) was playing. After all Hearne hit a four and completed a century. Jolyon remarked that he played well, but the parson was of the view that he had played too slowly. But Jolyon said that he had played rightly for his side. When it was 10 minutes to six he rose to go and Hearne had already been playing since 4 hours and it was a slow game that he played. Jolyon got up to go away.

Para 11:- When outside the playground he was laughing silently to himself and that was the real fun he had, the real kick of living. He hired a taxi and on the way he felt he must end his day off by going to have a dinner at the club and then to the theatre. He remembered he had seen "The Bells" (a drama) after he had watched W.G. Grace at play. Thus rounded off the day in a sentimental manner for good old Jolyon.

QUESTIONS LESSON 6:- SENTIMENTAL JOURNEY.

Q. 1:- How does the essayist describe Jolyon's sentiments at the Cricket ground of Lord's ?

Ans:- The essayist speaks of Jolyon's good old days when he used to visit the Lord's Cricket Ground to

witness his favourite players playing cricket. At the time when Jolyon feels the urge to re-live his past, the author picks up this feeling and describes how Jolyon goes to witness a cricket match between "Gloucestershire v. Middlesex." He finds that he can recollect some old thoughts and doings of his and acts them just of olden days. He goes to the same place for his lunch and buys the same food which he did in these days with his nephew. He also refreshes his memory and puts in a remark or two about the game of cricket. He is self-satisfied and as a final remark thinks that all those who had come to witness the match were also like him come to refresh their memories, and live in the past. He had dinner at the club and then attended a theatre.

Q. 2:- Can you explain and dilate on the statement "Curious how a man sometimes feels he is doing something he has done before; feels he is living through a scene and an act, which as though in another existence. has already lived through."

Ans. 2:- The author is an ex-cricketeer himself. He has retired from cricket but has come to Lords Cricket Playground to refresh his memories of old days. He finds that nothing has changed except the men who play the game. But this sentimental journey undertaken by Jolyon brings back to life his own past.

LESSON : 7

ON THE PLEASURES OF NO LONGER BEING VERY YOUNG.

Para 1:- The author is of the view that advantages of middle age to old age are rarely dealt with in a proper way. It is generally felt that from middle age onwards, one wears a long white beard, like Father Christmas (an imaginary - old man - who brought presents for children on Christmas) and was supposed to be very wise. This has made the youngsters rather doubtful about old people and what is the truth about them. The author is of the opinion that the older one gets to be, the more foolish and romantic the old persons becomes and also much more greed for knowledge is manifest by them. They actually realise how much less knowledge and wisdom they possess. This may be true but when this is contradicted (to say something against it) one is left in doubt about the old proverb "There is no fool like an old fool."

Para 2:- One happiness in getting older is that one realises how true life is and this takes on more meaning than when one is young. The older man sees life in every old proverb, saying, tradition and codes of manners. While for the young man these are really stiff meaningless words. The young man lives in the past and on stale things which are stuffed up and dead things. But the advantages of the older man is

that he lives the traditions and proverbs and knows that they live and will remain alive. He feels their necessity and uses them in real life, because they are practical. The author quotes one example of "Let sleeping dog lie." or another example of "Dog in the Manger Policy". The old man has realised the practical meaning of these words and these may appear to be dead words for the young, but they are alive and vibrating for the old man. The third example given by the writer is that of "It's an ill wind that blows nobody good," The meaning of this for the youth, who revolt, is nothing but a cold strong remark by another old man, but for the old age it is nothing but living a life and meaning to live it to the full. The older people think that life has never died and will never die.

Para 3:- Another example is the turn of the wheel of fortune. America was considered as the country of gold and modern industrialisation brought material pride and prosperity. But industrial countries were brought to a standstill or stoppage because they were actually finding it to be more industrial. But the agricultural economies could go ahead with their programmes. The author does not lay a claim that he has told us anything in advance, but claims that all this was history and proverbs told us that such a thing would come to pass. The whole trouble is that nobody tried to think of such a thing in young age. History and its proverbs had no meaning for us. It is said that pride

has a fall, that power can be lost, and that money can change its ownership, etc. But all these had no meaning for the youth who were born and brought in the atmosphere and surrounding suitable for industrialisation and acquiring riches. In politics, history taught us about the downfall of Wolsey (a small man but who became the Kings adviser and was later charged with traitorship and beheaded). History taught the people many lessons for example Charles the First lost his head and many others like these. But after the incident all the young never took heed to these many advices and continued to act foolishly. The whole Roman Empire reduced itself, the Spanish Empire broke up into several states, and such things are like the bitter truth to the writer because he has seen them in his own lifetime come true to their words.

Para 4:- It is not so easy to explain in words the ideas without the listener or reader himself having come to an age of the author. He feels that it is like a drawing which has come to life or something which cannot be described into something very realistic. It is like some ancient form of writing which is now understandable by all. The proverb seems to have come to life again. The older men mature in years are nearing death but as they come nearer to it, their vision of the whole world coming to life becomes sharper as they grow older.

Para 5:- There is another opposite sense to the whole

idea of being young. The youngsters are new in this world and they do not realise their modernity because they are moving with the world, just like one does not feel the movement of the earth when it revolves or rotates. Any movement the other way would be sharply felt by them. It is for the older folk to see things how, they have moved and what direction they take against their own background in the past. They can see it more distinctly and clearly. To the youth these new things are themselves the background and are hardly seen by them. Hence new ideas thrill them, but the old know it and inwardly laugh at it. They are not swept away by it. If it was announced that a Church would be pulled down and a chemical factory would be built up in its place, this would be nothing new for the older folk, because the old know how fast industrialisation is moving and he also knows that the young go to the Church for more show of it. It is in the older ages that one goes to the Church more frequently and not when young. If any person spread the rumour that there was a ghost in the village, the old man knows that it is lies, the priest will deny any such thing as a possibility, and that these things are nothing but falsehoods. But the youth will take at the idea of the supernatural because of lack of knowledge and experience with all their modernity industrialisation and advancement of science. But the seniles (aged people) would know in which direction the world has moved and recognise the truth.

QUESTIONS LESSON 7:- ON THE PLEASURES OF NO LONGER BEING VERY YOUNG.

Q. 1. :- What is the author's opinion about the pleasures of no longer being very young.

Ans:-1:- Please go through the summary and prepare your reply in a paragraph or two giving the gist of the whole essay.

Q. 2:- Bring out those statements which appear to be absurd but are actually true in the lesson.

Ans:- 2:- Careful and close study of the various statements made by the writer of the essay will give the student many statements which may appear to be quite absurd and opposing in idea to each other but remain true.

Q. 3:- What are your own ideas about what the author has said about life in old age ?

Ans:- I think old age is a curse, the older person lives in the past, on the past and never changes into the present tense. He always speaks about old times being better, the yesterdays are more dear to him than today's, by gone times and ancient people are nurtured in his mind. They do not live in the present tense. Some of the changes brought about by the modern science are so fantastic as to be unbelievable for the old people. For example man's journey to the moon and back to

earth definitely a phenomenal event. Something the old would only see but not appreciate its glory. Moreover old age if sick becomes a burden on the adventures of youth. It retards the movements of the young. The imbecile produces tediousness on the young by repeating his experiences and admonishing the youth of today and burdens them with good-for-nothing morals which he forcibly and volubly explains to the young. In short the young are often regulated by the older folk and they do not give them an opportunity to learn life on their own. I see no reason why the young should not revolt against the older people's ideas and form their experiments about life as it moves these days in the fast world. In fact the aged and senile should be aware of their limitations and live within those limitations.

LESSON 8:- A "TAIL" WITH A MORAL.

Para 1:- The writer was enjoying a walk one winter afternoon as the sun was setting. He was in a park and walking across when he saw a middle aged gentleman, well-dressed and a dog was playing on the grass before him. It was very happy and his tail wagged constantly.

Para 2:- The old man was carrying a thick walking-stick and the dog had a mud-covered dirty tennis-ball in its mouth. The dog would leave the ball at the feet of its master and then would go away at a certain dis-

lance from the old man and wait there happily for the ball which was thrown by the gentlemen, by a hit with his stick. The dog would jump at it like a lion and bring the ball back to its master in its mouth for another hit. This picture creates a very pleasant feeling for the author of the essay because the two seemed to enjoy their sport very much.

Para 3:- This scene fired the imagination of the writer who invents a story about the two players. He guesses that the gentleman must have been a lover of golf and wanted to learn its style of hits, but could not play it so very well, so he had taken to practice. The dog who was nick named Pepper by the essayist would also become very happy with the play. Sometimes the old man would dodge the ball about with his stick. The old man found that this ball was bigger and better than the golf ball which is smaller. Moreover it made such a fat and plump sound when hit with the stick that this was enjoyable to hear. Another advantage was that the playground had no hollow places which served as obstacles, no question of bad strokes which sent the ball spinning off in a different direction from the desired one, no persons who went round the golf-course with a golf-player and carries his clubs.

Para 4:- The author imagines that the old man found this game more entertaining than playing golf and found his dreams of sport come true with the help of his

white dog which lay in his basket. The dog himself will enjoy playing with his master even for the old man's pleasure, if not for his own. Thus the old man will enjoy good health and long life after his retirement from his business. These are very kind thoughts of the author for his characters.

Para 5:- The author says that there are many moral lessons to be drawn from this story. He says that one may use a bigger ball in golf for propaganda and this should be allowed because golfers who have died have recommended this, specially because the smaller balls miss their hits several times when a fresh player comes to play golf. He says that the practice of the gentleman in the park was sincere and he really enjoyed his game. He (author) also recommends that one should be allowed to take one's own dogs while one plays golf. Although this may be allowed, but the essayist argues that how can a gentlemen concentrate on sport when he sees three ladies who are quite beautiful and attractive and the attention is directed towards these instead of the game. As far as the dogs are concerned, on the golfcourse, these do not have that quality of showing affection for their master which one's dog would have.

Para 6:- Therefore the author concludes his essay by saying that this game should give a chance to have fun for everybody and not for the player only. Not only the men playing it but also the animals. He asks golfers

to follow the dog Pepper's advice in a small four-line poem which is uttered by the dog. It means that if a person would about the whole length of his life and wishes to keep his soul happy and long-life is the motto, then the player should bring a dog with a wagging tail to bring about such joy which though small, but go to add the days of life on this earth.

QUESTIONS LESSON 8:- A 'TAIL' WITH A MORAL.

Q. 1:- What story has been related by the essayist and how has it been constructed?

Ans:- See the summary and make a gist of the whole lesson in one or two paras.

Q. 2:- Is there a moral to the story? If so, What is it? Could you elucidate their meaning with reference to the title given by the writer.

Ans:- There are several morals to the story. As you go through the lesson, one finds that playing on the golf-ground in old age is not so easy for the old men but some exercise being essential to their health this gentlemen or the writer has recommended the use of a dog who could bring back a tennis ball to its master after the same has been hit by a stick. There is no competition and this makes matters easy too for the older people. The old men cannot have that much

strength to hit the golf-ball into the air because it is smaller and heavier, than a tennis ball. The owner's own dogs should be allowed into the golf playground so that the man derives more pleasure from having to play with his own dog. The word 'tail' refers to the dog's tail which wags incessantly when it is happy and indicates his pleasure to the master. The moral is that every game must provide fun to every one including the dog in the game. Hence the title is appropriate though unusual.

LESSON 9:- THE AUTHOR TO HIS READERS.

Para 1:- The author has reached at an age where pride in one's own written work being published is no longer there in his heart. On the contrary he is of the opinion that there are too many books and the writer who adds to the number of books is acting in an irresponsible manner. He feels that time is so short and the number of published materials so large that no author should justify his publication of his book unless he really needs money, which he probably gets for the book. But again the author says that if needs are kept to the minimum even this need should be easily satisfied. The real author is one who is not having the sickness of becoming the owner of property or money, as a famous poet and editor Walt Whitman has said. The author says that he would not issue this book had it not been the pressu-

re brought on him by his friends. He is of the opinion that writers are apt to write every little thing instead of preserving it and creating a property respect for himself as a writer, and this sin has been committed by most of the writers since past several years. The ability to say that one has written so many books which are on the shelf is a likeable thing in itself. Writing gives a reputation, a fame which is generally more than what is due to a writer, and also many people listen respectfully, but a person who has no published book is not heard so. He quotes his own example of how he made money to give his opinions on various subjects, although their opinions could have been better than those expressed by him. This makes the writers feel proud and take hold a higher opinion of himself than he has a right to. The author says that if he could arrange his words in a proper fashion, it did not mean that he was better than a man who worked with pieces of metal. He cannot understand why the writer should think himself a better man than a man who works at the dairy making butter. And why should the man who makes butter think himself lesser in knowledge than the writer. This makes the writer conceited and sometimes when a man of ordinary knowledge come in the presence of a writer looks down on him and turns away, but if that same man had written a novel, the writer would immediately turn around again and think that something new and inspiring could come from his lips. This is a kind of false hope and expectation on the part of a writer. The

essayist thinks that a man who runs a factory is just as great, or a director of a railway company is not less, but why is it that the writer should turn his face away and feel happy and gay only in the company of an author. There may not be any doubt that the author has more imagination than the director of the railway company or the owner of a factory, but this is only an indication as a high quality in the human mind as compared to those who lead a practical life. This is an argument in favour of the writers, but anyway, the essayist insists that one should not praise where praise to a writer is not due. The writer says that it is better to neglect the writers instead of over estimating them. There is no doubt that no writer will stop writing if he is not praised, but it is possible that too much praise may mar the quality of his writing to a considerable extent, and this may spoil even the best writer. The author feels that a writer should not be praised until after his death, though he should be criticised sometimes during his lifetime. In this way the writer would be saved from pride in his works. He gives the example of Shakespeare who was not praised much in his life time and gave his best, but had he been praised in his lifetime, probably the quality of his writing would have been different. Nowadays books are published at the rate of so many per year, but the essayist says that if a book is published only when the necessity arises, perhaps there would be fewer books with greater quality stuff for reading in it.

LESSON 9:- THE AUTHOR TO HIS READERS.

Q. 1:- What are the essayist's views on too much praise and consideration for an excellent writer?

Ans. 2:- The essayist thinks that he might become too proud of himself if he is praised beyond proportion in his own lifetime and thus he may not give up the best that is in him. Another argument is that there is already a glut in the library and the market and people do not have sufficient time to read books and enjoy them. Further the author thinks that the writer should write little but quality stuff for the readers. Discrimination becomes difficult because of too many books on sale. Hence if the author is not given undue praise he would be careful to produce good material for reading, for after all no writer will hold back his message if he is not praised.

LESSON 10:- A DREAM OF CAMBRIDGE.

Para 1:- The author describes in detail a dream which he saw the night before. He saw himself as a young student once again, looking out of his rooms towards the courtyard of Trinity College. He saw his teacher's room on the opposite with his night lamp on. Near by the musical notes of the organ (a musical instrument) and the sound of choir-boys singing in a chapel (a small church). As soon as the sound of the song died away the author heard footsteps on the stairs.

Thereafter there was tap at the door and it opened of its own accord. The figure of his friend appeared.

This friend of the author had died long ago, but the author saw him as if in life. The friend requested the author to come and join him for a walk in the courtyard, so the writer agreed to do this.

Para 2:- The moon was high in the sky and everything including the flowers and silvery water sprouting from the fountain as white and ghostly. They both passed the hall which was dark and silent and lonely and going through the screens they came up to the arcades. These were dark on one side and moonlit on the other, except where the shadows of the pillars were across the yard. These shadows were like the thick black bars on a pavement. We walked on these pavements talking with each other about the beautiful world, the beauties of Nature and the old days of the world. Then leaving these arcades they entered the archway, where the moonlight passed through in a criss-cross and uneven light and dark spots. The bridge on the river was the place where the two friends stopped for a little while. The moonlight was sweet and it appeared to sleep on the water, the greenery of the trees and branches which bent on the river, were all white as glass. These looked like lines of ghosts and the whole place was utterly beautiful to see and one felt that they were in the land of the fairies.

Para 3:- It is usual for dreams to change suddenly

and so in the dream which the author was, there occurred a change in the season as well as the scenery. The college gardens were in bloom with all kinds of flowers of all colours. The fields which the two friends passed through were green and the footpath had the hedges blooming with flowers and giving off a strong sweet fragrance. They carried on walking and passed the old Coton church through the grave-yard. In this grave-yard were tombstones with green moss on them. The footpath was familiar to both of them and they climbed on to the slope of Madingley Hill. But here again there was a foolish and inexplicable change in the season. The hedges with the white blossom had turned into red roses, the field had ripe yellow corn ready for the farmer's harvest with the instrument called the sickle and the forest was of a reddish brown colour of autumn. When they reach the top of the hill and stood for a while at an old windmill to have a look at the whole scene, there was the Coton church spire (which was slightly above the hill in its height) and then there was the grave-yard, and finally the road with trees on both sides leading to the spires and pinnacles of Cambridge. Far in the distance were the Hills called Gog Magog and the road went up these hills was like a white scar in the face of the hills. Further north were the spires of the Ely Cathedral. These spires were like specks (small dots) in the far horizon. The whole thing looked as if faint and dim of the dreamland.

Para 4:- The two friends have a look at the whole

scene and stand in silence for a little while. Then the author tells his friend that he saw the night before a very bad dream in which he saw his friend had died and that the author had left Cambridge forever. But his friend assured the author that this was only a dream and couldn't be true as he was standing alive next to him and that they would be reaching Cambridge very soon. The author says that as soon as his friend had uttered these words he vanished suddenly. The author looked here and there and the whole landscapes had also disappeared from his eyes and in his dreams he heard the sighing of the wind "For ever! for ever!". The author woke up with a jerk. The grey London morning was greeting his eyes and in his half-sleepy and half-dreamy state he still heard the words: "For ever! for ever!" It was as if the ghost of his friend had said these words to the author.

QUESTIONS LESSON 10: - A DREAM OF CAMBRIDGE.

Q. 1:- What views about dreams have been indicated by the essayist about the Dream of Cambridge? How do they illustrate the facts about dreams? Offer your comments on these.

Ans. 1:- The author of the the essay says that he saw a friend who had died long time ago. Then he saw himself once more walking in the courtyard of his college.

Further he noted that the season had changed from spring to autumn quite suddenly. These qualities are generally found in all dreams. That is they are not constant, they change for no reason at all, they do not illustrate facts and that time has no value in it. Furthermore it is only a reflection of one's own thoughts or desires lying in the subconscious mind. Therefore nothing new has been indicated by the writer except that of illustrating these very facts in his description of his dream of Cambridge.

Q. 2:- Please give an appreciation of the writer's ability to described everything in detail about the beauties of Nature and his feelings of happiness at being at Cambridge.

Ans. 2:- He describes each movement of scene in fullest detail and particularly one is impressed by the solitary and lonely quietitude of the Dream of Cambridge. He describes natural scenery of flowers, the trees in the forest and the landscape on the surrounding areas in full details. His walk upto the old windmill and his pause for a talk with his deceased friend. One is taken away into reality of life at Cambridge. What a wonderful dream to see though !

LESSON No: 11—QUALITY

Para 1:- The author tells us about a shoemaker who is known to him from childhood. He remembers that his father would place his order for shoes with the shoe-maker and these shops were then in the most fashionable part of London-the West End. It is no longer there now.

Para 2:- The two shops made into one had a quiet fame. There was no sign that it was patronised by the Royalty except the name Gessler Brothers and in the show window a few shoes. The author is always thinking why those shoes should have been kept in the window and never changed in style. Actually Gessler Brothers made shoes to order, and to think that Gessler could have made shoes which would not fit was an idea which could not be possible with these shoe-makers. The author's next thought is whether these could have been bought and put there in the show-window. But this too was impossible because the shoe-maker would not tolerate any other leather shoes in his place of business except his own. Another fact of note was that these shoes were so beautiful that one got the impression that these could not be made by the other manufacturers. The pair of thin-soled shoes for dancers were so thin and the leather so slim that it was a temptation one could not resist. Then there were the riding boots with such shiny surface that one could have worn

them for one hundred years. These shoes were the examples of the best in shoe-making and the other manufacturers would copy their design, etc. The Gessler Brothers put their heart and soul in their job. These thoughts came to the author when he was fourteen years of age and the dignity of the shopkeeper started bothering the mind of the writer. It was wonderful how this shoe-maker continued to make such boots as he made, it was a mystery.

Para 3:- When the author was a young lad and he remarked as he put out his foot to try a shoe, how the shoe-maker could manage it and that it was very difficult to do it. But the shoe-maker replied with a smile that it was an art.

Para 4:- The shoe-maker himself was an old man with a yellow face lined due to age and wore a red beard and thin hair on the head. His voice was harsh rasping. His face was leathery and so was his character, rough and slow, but his eyes were grey-blue. They shone as if he was always lost in the best ideal shoe making. The shoe-maker's elder brother was a copy of the younger and it was very difficult to make out who was who unless one heard his voice. The author would not be able to judge between the two makers as he was a young boy but later on when ever the elder brother said that he would ask his brother which the writer would recognise as the elder brother. The younger brother was apt

to remember and recognise better than the elder brother and so the elder brother would rely on his younger brother and tell the customer that he would ask his brother.

Para 5:- & 6:- It was not possible to keep more than two bills outstanding and even these because the author was an old customer. It would not suit the author to burden the poor shoe-makers for more than two pairs on credit, when he would become older in age and therefore reckless in his budget. This was specially the case when the Gessler shoes lasted for a long time as if no shoe was a temporary affair, but something which had the soul of the shoe stitched into it.

Para 7:- Whenever the author or any one entered the shop it was not in a hurry for quick service but quite at ease. The person had to wait for a while on the only wooden chair quite alone without any person coming to serve him. Then from the top of a roof a face would be seen which was one of the two brothers. Next one would hear the sound of slippers made out of the bark of lime coming down the narrow stairs. One of the Gessler brothers would stand with his leather apron, a little bent and sleeves of the shirt rolled over, opening and shutting his eyes-as if awakened from a dream or annoyed at this interruption.

Para 8:- The author would ask Mr. Gessler if he could make a pair of Russia leather boots. Mr. Gessler

would not speak a word in reply and turning back into the other portion of the shop from where he came, he would come again holding a piece of gold-brown leather in his hand which had nerves and veins all over. In the meantime the author would continue to sit in his seat and enjoy the smell of leather which was in the air of the shop. He would tell the author that it was a beautiful piece and after the author had approved it he would ask the author when it was required and after the author had said at the convenience of the shoemaker he would say that the delivery of the boots could be made after a fortnight. If he was the elder brother, he would say that he would ask his brother and then give a reply,

Para 9:- The author would thank Mr. Gessler and wishing him good - morning would walk out. Mr. Gessler would continue to look at the leather and wish the author in return. As the author moved towards the door he would hear the footsteps of his slippers taking him upstairs into the dream-world of boots. If Mr. Gessler had something special to offer his method of sale would differ. He would remove the author's shoe and holding the shoe and looking at it with an eye to both criticism and approval he would recollect how lovingly he had made the shoe and how bad its state had become due to use. Then taking a piece of paper and keeping the foot of the author he would draw an outline of his foot over it feeling the fingers of the

writer several times before releasing him, as if the shoe-maker was trying to get into the depth of the requirement.

Para 10:- The author says that he cannot forget the day when he complained to Mr. Gessler that the last pair sold had creaked. The shoe-maker just looked piercingly at the writer and then said that they should not have creaked. When the author insisted that they did, he said that the author must have wet them before wearing them out for some time. But to this fact also the author replied in the negative and this made the shoe-maker try to recover from memory about the serious defect. Finally when the shoe-maker asked them to be sent back and offered the author the refund of the amount of the bill. This made the writer feel sorry for making a complaint.

Para 11:- One day the author went into the Gessler Brothers shoe shop with a pair of shoes purchased from elsewhere. The shoe-maker took the order without showing the author a piece of leather but giving a very penetrating or piercing look at the shoes worn by the writer. Finally the shoe-maker said that those shoes were not made by him. He said these words so very quietly with no sorrow nor contempt that the author was chilled to hear him say the words. He then placed his hand onto the very spot of the shoe which was not very comfortable. He then said that big firms did

not make good stuff and had no self-respect or worry for their names. He said that they got their business by advertising on large scale and winning over those customers which usually went to the Gesslers. His face showed a struggle and competition which was bitter and these were the only words which the author had heard about the difficulties of the Gessler Brothers' trade. The author tried to explain why he had been compelled to buy the shoes due to lack of time and emergency. But his expression was such that the author placed a large order for shoes and also did not find the courage to visit the shop for two years.

Para 12:- When at last the author had to go to the shoe-makers, he found that one portion of the shop was occupied by another boot-maker whose name plate appeared on the front. The show-case which had shoes kept at reasonable distance were all put rather haphazardly in one showcase. The shop had become more dark than before and smelled of leather more deeply. The shoe-maker's also appeared before me after a longer time than usual. The author praised his boots which he had purchased about two years ago and said that they were still decent for wear. The author put out his foot and the shoe-maker looked at it and said that it appears that people do not want good boots nowadays. The author then enquired what had he done to the shop. He replied that it was too big and expensive for him.

Para 13:- The author ordered three pairs of shoes and left the shop very quickly. He felt that the shoe-maker thought him guilty of a conspiracy against him perhaps not against the shoe-maker's but against his idea of a boot. Anyone the author thinks that one is rather careless about such ideas because he had completely forgotten everything until he had to come once again to his favourite boot-makers. His feeling was that he could not leave the old Gessler shop, after all hoping to meet the elder brother this time. The author knew that the elder did not have courage enough to scold him in any way.

Para 14:- The author thought he was talking to the elder brother, but actually it was the younger one. The author enquired his health and the younger brother came close by and looked very close at the customer, then replied that he was quite well, but that his elder brother had died. The author recognised from the voice that it was the younger brother and he had looked quite aged and pale. The author was shocked because the shoe-maker had never mentioned the elder brother before. The author expressed his regrets. The younger replied that his brother was a good man and made good boots, but he was dead then. Then he touched his head-top which had very few hair to indicate the mental illness as the cause of his death. The younger brother said that his late brother could never get over the fact that half the shop had been lost. Then enquired

of the author if he wanted any boots and held up a beautiful piece of leather for inspection and final selection by the author. The author ordered several pairs of shoes and although they came a bit later than usual they were better in quality than ever before. Any amount of usage would not wear them out. The author then happened to go out from his country.

Para 15:- The author returned to England after fifteen years of stay in a foreign country and it was one year since he was in London again. His old friend had become an old man of seventyfive, quite worn and shaky and who did not recognise the author at first sight. The author exclaimed that those pair of boots were the best and he had worn them all the time he was abroad and they were still not even half worn out. Old Mr. Gessler watched at his boots for a long time and then became steady (he was shaky due to age) and keeping his hand in the footstep of the author he enquired if they fit him at that place because he remembered that he had trouble with that pair. When the author assured him that they had fitted beautifully, the old man asked if the author wanted any further shoes assuring the author that he would be able to make them quickly as it was a slack period in business. The author replied that he wanted all kinds of boots and the shoe-maker assured that he would make a fresh model. He started feeling the author's feet all round and also the toes. He enquired from the author if he had informed him that

his brother had died. The author suffered great pain for the thin weak old man who had become quite tremulous. The author was glad to get away from the presence after placing the order.

Para 16:- The author thought he would never get his boots but then one evening they came. When he opened the parcel and tried the four pairs on one by one there was no doubt about their shape, fit, finish and quality of the leather. They were the best he had ever made for the author. In the boots he found his bill. It was the same cost as before. Although the author was a bit shocked to receive the bill with the parcel instead of the sending it three months from the date of delivery. The author, any way wrote out a cheque and posted it immediately with his own hand. ~~May be he~~ needed the money.

Para 17:- One week later the author was passing the street and thinking to himself that he should go inside and say a few words of praise about the nice fitting shoes, he came near the place where his shop was, but his name had disappeared. Although the thin-soled dancing boots, the jet-black riding boots, etc. were in the show-case. This disturbed the author and he went inside the two little shops which had been made into one, where a young English man came to greet him. When the author enquired if Mr. Gessler was in, the young man gave a strange favourable look to gain his

favour and replied in the negative. At the same time the boy added that they could attend to anything. The author thought he must have seen the board of the shop next door. The author became impatient and asked for Mr. Gessler again. The boy said that he had died. The author had received the boots he wore only last week. The young man replied that it was shocking and that the poor old man had starved himself. The author let out an exclamation.

Para 18:- The young man further said that he had died of slow starvation. He said that the old man worked himself to death. When the old man received an order for boots it took him much time, because he would not allow anyone to even touch his boots as help. People stopped coming to his shop gradually as they would not wait. The young man praised the old man's shoes as the best in London but referred to competition and lack of advertising on the part of the late deceased. The author still could not understand how the man could have died of starvation and the young man said that he would see Mr. Gessler sitting day and night at his work upto the time of death. Whatever the late Mr. Gessler earned was spent on rent and cost of purchasing leather. He made very good shoes though. The author feels very sad at this news and went out of the shop quickly to avoid showing the tears that had come to his eyes.

QUESTIONS: LESSON 11—QUALITY.

Q. 1. Comment on the selection of the title "Quality" by John Galsworthy.

Ans. I think that the title of the essay is very apt. The shoe-makers made quality shoes to last longer than any other shoe and their high calibre of character, their love for the best production of boots and their honesty are something to be emulated and are an example to today's generation of business men. It can be said that though death and poverty was the end of the Gessler Brothers their attachment and sincere love for producing the best is something not to be allowed to go unnoticed. The title speaks not only of the quality of the boots but also of the quality of the two Gessler Brothers.

Q. 2:- Recount the experiences of the author when:-

(a) he was a child (b) when he grew into a youthful lad and,

(c) finally as a more aged and man of the world,

as far as his dealings with the shoemakers, M/s Gessler Brothers, are concerned.

Ans. See para 1 & 2 (for a), 5 and 6 (for b) and paras 15, 16 and 17. (for c).

Q. 3:- Explain in full detail the causes of the death of the Gessler Brothers and what effect the story has had on the reader.

Ans. For full details regarding death of elder brother see Para 14, for younger one see details of Para 17 & 18. The effect on the reader of the essay "Quality" is that one feels sad and pathetic for the loss of the two best shoe-makers who were both honest and hardworking and lovers of their profession to the last moment of their lives, without allowing themselves to go out in the streets abegging. It indicates a good high moral character for which the word of poet Iqbal is "khudaari."

LESSON No: 12 "REFUGE FROM NIGHTMARE"

Para 1:- The author describes a lonely walk on a hill in Buckinghamshire. He stood at one end of the hill (described as the raised elbow) and although it was somewhat dark and the winter season was just over as can be judged from the coming of the flowers before the arrival of the swallow (a bird which heralds the coming of summer season in England - this is traditional in UK). These early flowers showed the courage of the British people and their patience with the cold of winter season of their country. The author also is all praise for the peasants of Britain for their hard

work, in the tough British soil. The author brings the reader to attention at some collections of stars at the time when the day is about to end and the stars are about to show themselves in gradual increase of numbers. Some farm have fires and their smoke is the only indication of human life. Otherwise there is nothing of the modern humdrum of life, such as cars, aeroplanes, or telegraph poles, etc. to break inactivity, which is traditional of the fashion of villages or open countryside. A horse was being taken into a stable. This was a heavy fat horse which was quiet and one that drives the plough. There was nothing else to disturb the sight except buildings more than two hundred years old. The author thinks this to be an opportunity to see a part of life which has died a long time ago with time. It is the opposite of life and at the same time its existence is at the same time as life. This is life which does not know anything about the Great War or even the wars of Napoleon. This is a scene which is enacted or played every day of the year since ages and will probably not change for many more years to come. No kind of outside influence can change the pattern which may change or even destroy cities. Inventions of very small scale except births and deaths, adventure except of the small romances of lovers were to be found and nothing which created conflict or progress or decline. Time was moving at its slowest in the experience which is recounted by the author. The evening gave way to morning and nothing new happened.

Para 2:- The author thinks that it was strange that he should be there in the midst of such a pastoral scene, far away from the printing-presses, the stock-markets and the business places of the city. He felt he was away from humans, except for the slow-walking man who was leading the horse. This man was kind and indifferent to everything of the city but a man of the soil and the seasons. The author says that he is not the one to have many feelings of home or become a person who loves the smell of the country lanes but admits that he is sentimental. But this was really strange. As a change of idea he wished the man with the horse good-night and the man replied in the same wish and the man and his horse moved on with heavy steps. The author needed some kind of assurance and so the author entered a public inn and asked for a pint (of strong drink/liquor). Here he saw a peasant who was old and become a part of the earth of the countryside. This peasant had lines and wrinkles on his face like the trunk of a tree. This peasant greeted him with contempt. This made the author self conscious of his city clothes. That old man was eating bread and cheese and since the author felt out of place in such company, he and the old man sipped a pint and sensibly kept to himself for sometime.

Para 3:- Finally feeling ashamed and embarrassed for not being able to strike up conversation on petty subjects, the author took hold of a daily newspaper he had

already read in London and re-read the headlines. The author does not remember what they were but he recollected the world which was nothing but a world of fear and quarrel.

Para 4:- There was some mention of statements of peace but these gave the writer hardly any comfort at all. As far as reality was concerned, the author's opinion was that man had become quite an inadequate animal separated from the earth's contacts, that his machines, had made him a mad person, and really speaking the world was full of poisonous snakes which brought on worry, sorrow and threats if one had the feeling to realize what the world had come to. One can have hopes for better and cleaner humans and there is every reason for this hope, but the general effect is of dirtiness and woe and misery. Those who love peace and think of this old problem know that many lives have been laid in its cause until real peace can come to this God's earth. This is only when we lay down the arms and do these in fact. We must remember, the author says, that the ignorant laugh at peace resolutions and good ideals. So if this is done the good are only handing over this world to the wicked-handing the world over and our children too. The author does not bring these to the reader's mind as an argument or something to solve a social problem or something which has ethical value, but brings the reader to compare it with the peace of the countryside when the clamour of the countries is con-

cerned. The countryside is nothing but working at the soil and growing. It is lonely and under natural phenomena, such as the sky, the road and the fields. This can make a person believe that something is sane and quiet here for the while at the cost of forgetfulness at least. When a person enters the world he can hear nothing but voices speaking of war, a world gone mad with various noises, mankind rising up shouting and crying and crazy orchestras.

Para 5:- The author had finished his drink and walked out into the open. It appeared that the air had become darker and colder than before. Of course there were more stars in the sky. Thus the author went out to enjoy once again as a night fall scene.

QUESTIONS: LESSON 12:- REFUGE FROM NIGHTMARE.

Q. 1:- Discuss how the author takes refuge from the nightmares of city life which are places of violence and fear.

Ans. 1. One quiet evening when the winter is over and summer is about to come the author is walking alone on the top of a hill in Buckinghamshire. It is all peaceful and as it becomes darker and the signs of man are to be seen only by the smoke slowly rising out of their homes, the author feels calm and free from all

wordly worries. The author then enters an inn and goes for a drink of liquor. He takes up an old newspaper and reflects how full of fear is the world with plenty of useless quarrelling. He thinks that news and threatening war and armaments race is everywhere in the factories of the cities. People are blind, in their activities. After finishing his drink the author moves out again to enjoy the night scene, and feel the rest and pleasure which countryside affords to all. He advises all men with good sense to take advantage and obtain rest from this fast-moving world of cares.

LESSON NO. 13—SNOW IN MENTEITH.

Para 1:- Those familiar and well-known distinguishing characteristics had become reduced to a state of invisibility. The hills had taken on new shapes. The forests had looked like great piles of raw cotton and the trees looked like pyramids of wool with the sunshine pouring in through the spaces in between making the spaces look like shining diamonds. On the front side of the beech trees, the snow lay thick and hard like sugar on a cake, while on the others side the tree trunk was black. The branches of firs and spruces moved from side to another side up and down under the weight of the snow and this bent them towards the grounds. In short there had been a snowfall which gave a new shape to everything else.

Para 2:- The birch trees were covered with pointed-hanging pieces of ice formed by the freezing of dripping water on the thin and tender twigs. The larches (a kind of coniferous tree) stood straight and erect and were of a red colour, because their branches were hairy and the snow could find no resting place. The dried leaves stuck on to the trunks of the oaks (a kind of tree). On these sat some birds given up to low spirits and depressed and making sounds like birds in a nervous state, due to the cold.

Para 3:- The night before there had been a snowfall and this brought into existence a new world of silence, a silence which appeared to stay for a long while, broken by the cawing of the crows which spoke to each other about the strange whiteness which covered the whole place.

Para 4:- The author thinks that even in the days when Adam and Eve had not sinned and remained in heaven, things could not have been as pure as the fields were under the carpet of snow which was now laid on the ground with their many glimmering small thin pieces of ice and snow.

Para 5:- But in the hedges and the forests of oak and birch this change was more wonderful than the dropping of a rough grey coral (a red stone-like material made by creatures in the ocean) dropped in the sunlit

clear water and forms the seven colours of the rainbow which become changed in form due to the waves.

Para 6:- The trees were frozen and tense. They stood silently shaking and eager to cover themselves with the sharp frost. Their branches were first covered with the cold, right up to their last tiny boughs and then at the tips and diamond-shaped. The bark shone faintly through this thin layers of ice and their different faces had the brightness rarer than the gems of the Apocalypse (a revelation). There was low sound of the wind coming from the northern side and this wind seemed to lose itself in the blackness of the fir trees making itself known, as if it was trying to show its satisfaction on the work done by itself and become the spirit (the chief thing) of the forest. The air hung calm and silent in the form of a grey cloud under the heavens. All Nature was silent. A rabbit which ran in long strides through the bush moved the weeds which had frozen snow on them left behind him a marking of its feet of fur in the freshly fallen snow. In the dark woodland the small streams were blocked. The trout fish looked twice their size the transparent pool in the light which reflected from under the ice from the clear water of the pools. The roe-deer and the hares and the great capercaillies (a species of large grouse) sent a shower of shining particles of the frost from the dark fir trees when they ran fast through them. The men who cut wood walked with heavy step with their axes put under

their armpits and their hands in their pockets. They looked as if they had walked into a comedy play by mistake. The wind which blows in the wild grasses which grow in the swamps and pools in a hidden clearing was the only soft musical sound which is produced when heavenly bodies are in movement. In the clearing is a ash (a kind of tree) of small bushy size quite near that pool and the wind goes through these bushes. There are also the Rowans (a kind of tree which grows on the hills and produces a small red berry) which move to and fro, due to the wind, touching their own stems as if keeping time with the wind or music of the wind.

Para 7:- The dried grass ran rapidly round and round itself from the small hills. The circular movement left at its roots a circle in the snow. These little circle marks looked as if the frost had brought with the night air some strange new animal from the north. It was as if the night had done some magic from some distant world of frost.

Para 8:- The snow which covered the earth seemed to look like a huge blank white page, because the snowfall had hidden all the hills and the forests beyond recognition. This page was such that anything which moved made a record of the movements it made if not permanently, due to melting of snow, then atleast as long as it made its pasage.

Para 9:- Badgers (a wild animal, grey in colour, that digs holes in the ground to live in) who had taken the courage of leaving their underground holes left their marks on the snow. The Roe Deer which ran fast through the hard and dry snow left a round hole and at the bottom their feet marks.

Para 10:- The marks or prints left by the birds were the same as those left by their ancestors. It is said that the earth was all ice bound many million years ago. Others say that the earth was boiling hot and still other claim it is neither of these. The quarrel of the geologists goes on in serious manner just like the discussion of persons skilled in religion, in very thick volumes of books.

Para 11:- Field mice (a species of mice that lives in the fields) also leave behind tiny long lines of marks like little railways as they go out to meet each other and exchange opinion on the strange new scene of whiteness. They are also chattering rapidly as they move about in search of food.

Para 12:- The trunks of holly (an ever green tree with a small red fruit and sharp-pointed leaves with bright flowers. Branches of this are used for Christmas decorations) are surrounded by rabbits, which have folded themselves into balls due to cold. They are eating the bark of these holly trees, running about in a confused manner and leaving behind well-beaten paths to their

burrows (holes in the ground made by rabbits, foxes, etc) Some rabbits are sitting near the burrows entrances and washing their faces in the snow.

Para 13:- A fox who had left his foot-marks on the frozen pond which had thin frozen drops of water on the surface, appeared to be some mysterious marks left by the Indians who moved about in search of their hunt. The shadows of birds are long and deep in the snow and appeared to bite into the snow, as if the snow was determined that no living thing should pass above without leaving a mark.

Para 14:- & 15:- But just as the desert is like an open book to an Indian who can trace the movement of a wild animal by its marks of feet left in the earth in the same way the marks left on the snow gave the secrets of the movements of animals even to the eye which was not experienced. When the marks cleared out, the grass remained its down-trodden conditions as if the passer-by had just walked over it.

Para 16:- Although the snow changed the forests into palaces like silver and diamonds and the hills into those mountains of Switzerland called The Alps covered with snow, and the fields were like big chess-boards, the roads were lost in snow and the change on the moss was fantastic. This was converted into one ocean and the ups and downs of ditches of boggy land and the shrubs covered with snow. Their tips would shine with

pink colour. These would look as if they would like to move and wash the margins of the hills flat lands. These waves seemed to move along turning the whole level field into the Arctic Sea. It looked one waste of destruction shining with the sunlight of violet colour. The bushes and swampy myrtle and the birches and trees were silent and dead and were looking like Roman army camping in the loneliness. As the sun was about to set in the West and darkness commenced to settle on the pine trees on the lower portions of the mountains and hills, the Ben Lomond (a mountain in Scotland) top still shining like a cone of fire. Gradually the hills and woods got lost in a vapoury mist.

Para 17:- The heron (a kind of bird which has long legs and eats fish) flew away heavily from the moss as if it has flown away from the bosom of it, making a hoarse croaking sound. His day was one of unsuccessful attempts at catching fish near the dark frozen pools of the slower river Forth.

QUESTIONS AND ANSWERS ON LESSON—13

SNOW IN MENTEITH

Q. 1, Do you think the description of snowfall in Menteith an excellent and complete one? If so give the effect of the snowfall on the animals, human beings, birds and vegetation ?

Ans: See relevant parts of the summary and write your answer in at least four to five paras.

Q. 2:- The author has used several similies, metaphors and other figures of speech in the description on trees, animals, hills, snow fall, birds, etc. Point out some of them and write what kind of each Figure of Speech it is.

Ans:- Figures of Speech may beclassified as under :-

- (1) Those based no Resemblance, such as Simile, Metaphor, Personification and Apostrophe.
- (2) Those based on Contrast, as Antithesis and Epigram.
- (3) Those on Association, such as Metonymy and Synecdoche.
- (4) Those depending on Construction, such as Climax and Anticlimax.

Learn and under the definitions of the above search them from the composition of the lesson "Snow in Menteith".

LESSON No: 14--WHAT USE IS ASTRONOMY.

Para 1:- The author says that although the Royalty of England has a duly appointed Astronomer but no Physicist or Bacteriologist, although these latter two sciences have made tremendous progress and have proved to be of greater value to the country than astronomy. The people who pay their tax may feel keen to know what they get in return as a benefit for the money that has been spent on Greenwich Observatory. The author agrees that it had its own full value during by-gone days particularly during the first two centuries after the observatory was set up. In those days the people who sailed depended on the sun, the moon and the stars to a greater extent at that time than at present. Also in those days there were no light houses to give them their bearings or position, the charts were not so accurate, there was no wireless and the worst position was that of a ship which could divert from the right path of sailing and reach a place which it did not intend to go to. Although astronomical table (data) were required for purposes other than those which they now serve, but until Harrison invented the chronometer, the only method of judging correct time was by observing the movements of the stars near the moon or of the moon's satellites being covered by Jupiter. Therefore the author says that it had played its part in the foundation of the British Empire.

Para 2:- But a table of useful information for sailors

can now be kept upto date (or three years in advance) by a few calculators and their results checked by a single telescope. But nowadays the greater number of astronomers do not study the motions (movements) of the sun, moon and the planets. They study the distances, composition (structure) and temperatures of the fixed stars. They also study the structure of the sun. These observations are of no use to the navigators (Sailors).

Para 3:- The author points out his arguments why the Astronomer Royal is very necessary. The author traces the causes for this. He mentions race-goers who use the simple field-glasses and thank Galileo who invented the first telescope. This telescope was invented by him to observe the movements of the stars. The engineer or the surveyor also does not realise that log tables and trigonometry are invented by the astronomers. It is a well-known fact that astronomers have proved by telescopic observation that the eclipses of the moons of Jupiter take place much later than what theory taught at that time. That it was also observed that light travels at a limited speed. When the same speed was observed carefully, in the matter of electricity, Clerk Maxwell gave an idea of electro-magnetic waves. Herz actually produced these waves and Marconi put these waves at the service of the human race.

Para 4:- There is also another science which modern

astronomy has brought into existence-Spectroscopy. The spectroscope is the only instrument which analyses a beam of light into the colours which it is made up of. This helps in investigating the composition of the stars and this is the main reason why the modern science of Astronomy has been developed. Further it is also used in the analysis of minerals and the detection of poisons. There are many instances in which the murderers have been detected and hanged as a result of the detection of poisons. Presently it has given us much knowledge on the structure of the Atoms and Molecules. We can safely conclude from this knowledge that our grand children need not learn by heart the complex formulae of chemistry and the behaviour of the elements and compounds. This will be made easier by learning chemistry based on half a dozen laws.

Para 5:- Another advantage the author points out is that it enables man to study matter under the severest conditions possible and that he cannot attain these in his laboratory. An example is that of the behaviour of a certain gas at a pressure of a hundred thousandth of an atmosphere can be observed in a vacuum tube in the laboratory. If you want to see the result after it is reduced to $1/100$ th of the above pressure you will be taken by an astronomer to see the most suitable nebula through a telescope. So you will see that electric-light bulbs, X-ray tubes, triode valves in the radio and the tubelights of today's advertisements all contain a certain

gas at low pressure. Therefore it can be said that this study has a practical application as well.

Para 6:- The author says that astronomy came after astrology at a time when the world believed that the study of the planets put them in a position to tell in advance the happening of events. But the old astrology is no longer the necessity of today barring a few. In this the sun and the moon play their parts and as an example the essayist has mentioned the calculation of the height of the tides, which may save expenses of a great port and this may make it worth while to calculate the height of the tides to a degree of great accuracy.

Para 7:- There is another example of forecast which depends upon the sun-spots which appear on the surface of the sun according to a definite law. Although the astrologers have made efforts to tell the extent of crops, but this has failed so far. But there is no doubt that rabbits and hares in Northern Canada increase in regular periods of ten or eleven years when all of a sudden a plague wipes them out completely. The following year there is great appetite in the lynxes and foxes which enjoy the large amount of deaths. The author suggests that there would be a large amount of fur from red and cross (a mixture of breeds) foxes about the year 1926. He also suggests the women voters to get together and press the Government to put pressure on the business community to bring the fur prices at a lower level.

QUESTIONS AND ANSWERS ON WHAT USE IS ASTRONOMY.

Q. 1. Of what use is modern astronomy to the people of today ?

Ans. 1: Read and summarise the explanations given in para 2, 4 and 5.

Q. 2:- Do you think the Lesson "What Use is Astronomy" is of particular interest to us today? Discuss its value when man has been able to reach the moon and walk over it.

Ans. 2:- Our interest in astrology should be greater today than ever before." Because it is due to the observations of the telescope which enabled man to walk on the moon. We all know that the Americans were the first to land on the moon and return to earth in the Appolo Eleven in the year 1969. This was possible because astronomers studied and recorded the movements of the sun moon and planets, their composition and temperatures of the fixed and moving stars. The also recorded details about the structure of the sun and moon. This they did because of spectroscopy or the science of the analysis of light into its component parts. We all know very well that light travels upto a certain distance and thus the uses of Astronomy apply to making also in the modern age. It is also predicted that modern chemistry may become simplified through the help of the science

of Astronomy. Already there is detection of poisons and analysis of minerals done on the telescope in the science of Spectroscopy.

We know that air pressure is important for a man to remain alive in the atmosphere. With the help of spectroscopy scientists can stimulate pressure to the smallest fraction of an inch to explain and illustrate how a certain gas would behave at a low pressure. Thus the space-suits of the Moonmen of this year could get regulated pressure and keep the men alive, without wasting the stock of pressure available.

Q. 3:- Mention some of the old uses of Astronomy?
See answer in para 1, 3 and 6.

LESSON No: 15- A WOOD BY THE SEA.

Para 1:- The author states that his favourite place of visits is in a forest of pines in the hills of Norfolk. He walks along in this forest for about two miles and this forest extends from the slopes of the sand-hills upto the embankment upto Holkham. Holkham is a black strip (thin line) of sand heaps and the sea. This is on one side and there is a wide level green marsh (a swamp, morass) on the other side. This forest is a place where the birds come to sleep and pass the winter season. The author makes it a point to reach there in the evening. Rooks (a species of crow) and daws or jackdaws (another kind crow) also take it as a resting

place and there is a union of the crow family. The author says that he has made it a habit to walk leisurely down the mud bank at about three oclock so that he can see and listen to the flying geese who are returning from the sea after their fishing. The geese always fly in the air at a very great height so that the hunters cannot shoot them. These people who are hunters are poor and would not mind shooting even a crow for food. The author says that their poverty compels them to do this and he also says that he has heard one of them even praise the meat of the crow when this is cooked duly mixed with any other sea-bird, such as the curlew or gull, or red-shank, specially when hunger is to be satisfied.

Para 2:- After watching this the author moves towards the sea to see off the fisher-men or the workers in the sand who are returning home before it gets dark. These boys and men wear big boots and heavy wet clothes and are also carrying their baskets of shell-fish and bait (food for catching fish). They move slowly and leave the place for the author and the darkness too which is coming soon.

Para 3:- Out of the several evenings that the author visits this place, he makes mention of one when he stood on the top of one of the dunes looking forward to the sea. The tide is out or has ebbed out and is low and the level sands are stretched away to a far distance

where the sky seems to meet the earth. He can see an elderly woman who appears to have come there for a walk with her dog. The author can see her climb over the embankment and then to the level sand of the sea shore or beach. The big rough-haired terrier (a dog) follows her and appears so happy that he is going round and round the old lady in very wide circles with greatest possible speed barking at the same time in his great joy and pleasure. This sound has a very out of the ordinary effect on the essayist who claims that the echoes which seem to have been coming from all over the sand dunes produced an effect of bringing the souls of dead into that place, all coming out of their graves in a joy which has become a disease given by the dog to them.

Para 4:- The main point of interest for the writer is the arrival of parties of crows. These parties consist of two or three or thirty to forty crows and keep on coming one after another until it is quite dark. The roosting place has been observed to have been shifted at least two or three times in the same forest. It was the writer's good luck that he witnessed and found its cause for the movement to a fresh place. The author says that he observed that since the previous two evenings there was a great deal of disquiet (disturbance) among the birds. This would begin at sunset after they had settled down. Suddenly there would be an angry burst of cawings at one point of the forest where the crows had

settled down. Then there would be some quiet and then suddenly cawing would commence from some other spot near by. Sometimes the birds would rise into the air and hover overhead making their sounds more loudly before they settled down again in the trees.

Para 5:- The author came to the conclusion that something of danger must be moving in search of its prey and that this could probably be a fox. Whenever the crows saw it there was an alarm raised by them. The author says that he could see nothing.

Para 6:- On the third day there was the same disturbance but this time it was spread all over the place and continuous. There was a huge noise and din and the birds continued flying for a longer period of time about fifteen or twenty minutes and then settling down on the higher branches. The birds were sitting vertically and without any motion looking very deep black in the darkness of the evening. This was observed by the author from the top of a hillock. Gradually the author moved and stood on a grassland centre of the roosting-place, there was a fresh disturbance and noise which made the birds to fly into the air again. The thing which had disturbed the crows from their roost came into full view of the author and it was a white owl—a strange sight to see was its whiteness in the darkness of the trees. As soon as the owl appeared there was a general rising of the crows as if they could not stand the appear-

rance of a strange creature amongst them. These crows would then circle for a while in the sky and then settle down at another spot about half a mile away. That place now became their permanent roosting-place where they would go and rest themselves until there would be another disturber to come in the way of their peaceful roosting.

Para 7:- The author says that this bird is not a nervous type of bird and is not afraid of petty alarms. Another incident occurred which was more interesting. It happened a few days later. This time a pheasant (a richly coloured bird) played the game. This pheasant was something to be viewed with disfavour because it was of a family of pheasants which needed protection by law. The author says that this is an intelligent bird and also very beautiful because of its rich coloured feathers. This bird can be very easily recognised because of these.

Para 8:- On another occasion in November the author walked out of the forest and came upon some marshy land. There were many pheasants. He stood there to watch them coming in flying about and making a noise. Finally they all settled down quietly in their forest and the author thought that now everything was at rest. But as the author looked through his binoculars, at the wide marshy ground, he observed a male pheasant standing in a sad melancholy attitude as if it had been

hit by a hunter's bullet. He appeared to be sick. The author says that he continued to watch him for about 20 or 25 minutes and the pheasant did not make a single movement in this time. Suddenly a blackbird flew past and took its position on a bush near the pheasant. It then flew near the pheasant and both began to search and eat the food in the company of the blackbird who would sometimes run from one side to the other and then further down and back again to the pheasant. Very soon there was a sudden loud cry of a carrion-crow (a crow that eats the flesh of dead animals) and the blackbird was frightened. The blackbird rushed to the bush and waited there for a minute or two. Meanwhile the pheasant was not afraid or disturbed by the crow but stood patiently for his companion. He came and once again they continued as before. The author says that he saw pheasant had found something of his taste at a particular spot and continued to dig at it in the ground. The other was in search of worms until he too found a worm and enjoyed his meal. Then it would come back to the pheasant.

Para 9:- The author says that he was surprised at the friendship of these two birds at such a late hour who met at the same spot every day. The other birds of the pheasant kind would go to the roost and these two comrades would wait for each to have their supper in each other's company. It was a sight to be seen. It was the love of the birds. The pheasant had no other

desire but the companionship of his friend the black-bird for supper.

Para 10:- The author further relates that as it was becoming darker the blackbird flew off to the forest and the pheasant walked in the same direction, then ran and finally he also flew away into the pines.

Para 11:- The author remarks that such friendships of two different kinds of birds is very common and is sorry to tell us that those who look after game do not understand to the fullest extent. He says that he mentioned this matter to a game-keeper and although he would not believe in what was a fact seen by the author, mentioned of having observed that dotterel (a kind of wading bird) and a redshank (a kind of bird of the stork family) kept each other company for two or three months the year previous. The gamekeeper said that such deep friendship was easily seen because they would remain together even when they were with other birds. Such a friendship is a common thing amongst birds of the same species and those which lives in crowds but those who have no mates, such birds to company other than those of their own species.

Para 12:- The author says that he was reminded of a friendship between a pheasant and a human being. This was related to him by a respectable and trustworthy gentlemen late Dr. Cunninghamme Geikie who was a friend of the author. The story was this. This

male bird (the pheasant) was kept by a lady since several years. This bird was very courageous and loved to protect its mistress. If any stranger entered the house, it would go forth and make some threatening gestures (signs) and then if these would be obeyed it would attack the visitor's legs with blows and points of the beak.

QUESTIONS AND ANSWERS ON LESSON: A WOOD BY THE SEA.

Q. 1:- What lesson would mankind draw from the incidents mentioned by the author in the lesson "A Wood by the Sea"? Discuss.

Ans:- The lesson for mankind is that humans should have love for all humans, there should be no distinction of colour, creed, race, nationality, caste, etc. This can be illustrated by the example of the blackbird's friendship with the pheasant or the dotterel keeping company with a redshank.

Q. 2:- What interesting information is given by the author of this essay? Illustrate your answer by reference to the friendship of the pheasant and the black-bird.

Ans:- See paras 8, 9 and 10.

Q. 3:- What example does the author quote of bird and human friendship? Describe in detail.

Ans. See para 12 (last paragraph).

LESSON NO. 16:- SUPERSTITIONS

The author is of the opinion that human nature has been considered as unchanged since ages and throughout the period since history has been written down. This is the reason why superstitions find a place in the world of today just as they did so in the past. The author defines superstitions as indicative of a state of thinking and an expression of such thoughts and if the conditions of such thinking has existed then the beliefs will also exist. And yet we consider ourselves more knowledgeable than in the past. This is not based on very sound reasoning, because our knowledge of today has separated itself from religion, but the cause is their independent existence. The Christian church used their beliefs for their own higher ideals. The Church made use of relics and images (remembrance of holy things) to remind the worshiper of a religion which is higher than his own ideas. The church used these lifeless things to obtain the desired effect. The Catholics no longer believed in the superstitions and passed on to the belief of charms of magical powers regarded as holy which really are nothing in themselves. The example of the belief in these magical powers had a profound (deep) effect on the people during the war and a considerable amount of real trouble and fear was felt without these charms or foolish charms or magical powers. Nowadays the danger of belief in such magical powers or charms is still there. This is evident

from the practice of magic, spiritualism and fortune-telling. Although these have existed since olden days when there was no religion to back these ideas, but even today there is a belief in evil spirits although it is not so popular a belief. All the same human beings still attach a higher value to belief in evil spirits. Since the belief in evil spirits is becoming out of fashion the ladies have taken to a new form of faith. They now feel the fear of disease-carrying germs and microbes (microscopic sized germs). Hence everything is boiled and distilled, a wound is immediately treated with iodine and antiseptics are freely used. Therefore in the opinion of the author of the essay this is nothing but a change in the forms of the belief in superstitions, and these still exist in another way. These actions of the washings and fumigations (expose to some form of germ-killing, disease destroying, perfumes) all remind one of the primitive methods of avoiding things being done on certain 'unlucky' days, cleaning up unclean food and not visiting evil-spirit places. The author claims that the superstitions have changed their forms but the substance remains intact in the beliefs of people even in modern times.

QUESTIONS & ANSWERS ON SUPERSTITIONS

Q. 1:- What does Aldous Huxley have to say about "Superstitions"

Ans:- See the explanation given by the author of this key.

Q. 2:- Do you agree that such beliefs are prevalent in our country even today ?

Ans:- Yes, I agree with the writer that such views are held by many of us in Pakistan. We have some days which people consider auspicious for marriage. We also have people who believe in evil spirits and certain forms of spiritualism. The older generation still believe in some form of magic. Although this belief is fast dying out.

LESSON 17:- HOW TO LIVE LONG.

Para 1:- The author says that he had a strong leaning to change the subject of this article to be entitled as "How to Live Short" because of the financial difficulties of balancing one's budget and also because it had become so difficult to obtain even a small amount of loan from a friend in these hard days. But, says the essayist, he considers it his duty to inform the public at large how he comes to live such a long life. (He is more than forty years old) because the public wish to know the secret of this longevity (long age). The author further says that he intends to retain his long life but he is careful to say that he will avoid death by electrocution on the electric underground rails by keeping away from these and also by touching wood.

(To touch wood-to invoke Lady Luck to one's side). Well, he then continues to deal with the subject under various sub-headings.

A CAREFUL DIETARY.

Para 2:- The chief reason of the author's life is the moderation in diet. He eats and drinks all that he wishes to but when he has finished he stops completely. When he feels hungry he eats again. The exception to this rule is when intoxication makes him feel extra hungry and in that case he eats and drinks more than usual.

Para 3:- The author avoids tapioca pudding (a starchy food in the form of rough white grains. It is boiled and eaten as a pudding or soup) parsnips (a long pale-yellow root carrot-shaped, used as a vegetable) and Jerusalem artichoke (a kind of sun-flower of which the roots (tubers) are eaten as a vegetable) and hake (a fish of the cod family). Generally he sees to it that whatever he takes in as a food is sufficient in quantity. He recommends plenty of flesh of animals, green vegetables, bread, yellow butter, chocolate, puddings, ice-cream as containing vitamins sufficient not only for himself but left over for any friend who may call on him. He considers that food is not necessary when one sleeps at night although he keeps a tin of sugared biscuits at hand in case he should feel very hungry during the night.

Para 4:- The author says taking too much plain food is also a mistake. The author thinks that a quantity of five soft cakes with hot butter should be sufficient for one time. Or the breast and one wing portion of the chicken should suit instead of consuming the fleshy legs of hen. But some of the rich foods, such as oysters (khekra) and pie made from liver of geese, or sandwiches should be taken in smaller quantities. The author therefore recommends that plain food should be taken in lesser quantity than the tastier. For drinking he prefers to have wine, spirits, beer, tea, coffee or cocoa during the meals. If there is only drinking to be done, he would prefer to have a small quantity of whisky with mineral waters to be mixed in large quantity.

Para 5:- He says that he follows this programme very rigidly so that he is neither left hungry nor thirsty. If he thinks that he has over-eaten then he takes a walk or otherwise he calls a taxi. He does not like barley water.

SMOKING AND EXERCISE.

Para 6:- The author says that he does not smoke in excess. He also smokes different kinds of cigars, cigarettes sometimes and these too not in the theatre, the church, in the reading room of the British Museum (to save the monument from a carelessly thrown butt-end of the cigar or cigarette) in lifts or the Underground Railway Tube where smoking is not only rightly prohibited

but it has a good effect on his health to avoid smoking. His experience is that such a limited amount of smoking does not affect the breathing to a very large extent, unless one runs or climbs a high flight of stairs. On an electric staircase (like you have seen in the State Bank of Pakistan) the author does not stop smoking, but observes the precaution of retaining the ash until he has got off the elevator.

Para 7:- Exercise is considered as magic by many writers on health and longevity. The author holds the opinion that the best rule is that one should take exercise when one feels like it. He says that if the desire for exercise is strong he gives up all other appointments, private or business, and takes it. The author's idea about regularity in exercise are that it makes a person into boring machine. Sometimes he does his exercise wherever he feels like doing. As an example he mentions how he would move forward in the van of the Tube Railway, then he does it in such a manner so as to give the muscles of the calves (the fleshy part at the back of the leg) a strain as if in doing exercises. Exercises of light kinds should either be done at the office or at a party when the mood is there for it. He recommends this routine in preference to playing golf, because men who play golf give themselves pain. Another magical effect claimed by the writers of health and longevity is that of cold water baths in the winter. But the author advises that one should not enter the bath

straight away after getting out of bed, but first enjoy the morning fresh air and then bathe in warm water. He thinks that this is in itself an exercise.

THE PERIL OF OVERSTRAIN.

Para 8:- When he is busy and becomes too tired to work any more or feels he is working too hard, then he stops work altogether for a little while and goes to talk a little with someone else, or reads a book or buys a newspaper and considers this a good cure for the strain caused by the fast and hurry of the modern life. He says that if this would not have been the case many people would have died much long ago. When he has rested himself from tiring work he starts working again or if it is time for food, he goes for the meal. This is a reliable prescription for sound health and longevity.

Para 9:- As regards pleasures such as dinner parties, dances, theatres, cinemas, whist-drives (a card game) and ping pong matches, he holds the opinion that these should not exceed six times in the week. It is better or preferable to spend the evenings in reading newspaper the sports and race events of the day. He says that driving a motor car is opening oneself to risk and accidents may occur to shorten the life at any moment.

Para 10:- Sleep is another important matter for due consideration. He prefers not to sleep for more than fifteen hours or less than four hours in any day. Sleep

is best at night time and more restful. But if he sleeps for fifteen hours he finds that he is hungry and is weakening himself, his heart muscles and its parts, reduces the vitamins in his body. Another thing is that of sleep for less than four hours. This makes him go to sleep once again at tea-time so that when he wakes up he finds that the tea has become quite cold and he hates to drink cold tea. He very rarely sleeps in the day except in the train or after lunch in the club or tiffin-room.

Para 11:- He never allows himself to become over-excited neither does he allow himself to be bored. He tries to keep the best company he possibly can keep, talks as much as he can—but moves away when other people commence talking. Thus he keeps his mind fresh.

Para 12:- Therefore, ends the writer of this essay, he has a calm routine sometimes broken by a headache, a sharp pain in the toes or a feeling of indigestion. He says that is all to it. He wonders how persons of the same age as himself have come to it without following the above rules of longevity. In other words he considers these rules most essential for a long life.

QUESTIONS AND ANSWERS : HOW TO LIVE LONG.

Q. 1:- What are the chief characteristics of a obtaining a longer span of life on this earth as discussed by the writer of this lesson ?

Ans:- 1:- Read the explanation and give your answer in about four or five paragraphs.

Q. 2:- Discuss smoking as a habit and what is your opinion on the subject.

Ans:- Smoking is a bad habit. It is acquired by college boys by listening to friends about the supposed "style and pleasure" to be derived in smoking a cigarette. Really speaking smoking is injurious for health in as much as it affects digestion, causes short breath, cough and pain in the throat. It is most harmful for the lungs. It is said that cancer is caused by smoking cigarettes. Inhaling smoke of any kind is just as harmful. It is recommended in some countries that packets of cigarettes should contain a warning such as the word 'POISON' printed on the carton. In many countries there are laws which prohibit the marketing of cigarettes without printing of this warning.

LESSON No. 18 - THE WINDMILL.

Para 1:- The author of the essay says that he happened to visit a windmill with the idea of a look at the ships in the harbour from the highest window, at the grassland and the greenery all around. He had no intention of grinding corn nor to become a tenant. He had come there on a temporary visit. The view afforded by the high windmill was great. It had become completely white due to being left to the vigours of weather of all kinds. In fact says the essayist it had become so white that if there was a cloud behind it the windmill appeared to shine like it was a piece of aluminium well-polished.

Para 2:- This para mentioned about four wind-mills which can be seen from the windows of the wind-mill from where the author watches. These four mills are all idle like the one which he is visiting. One is completely in the process of decay and one has only two blades instead of four (known as "sweeps)". There is another on the north-east which is out of sight being behind a range of hills, still goes on in a happy mood i.e. its blades move round and round with the wind. There is another windmill which is similarly active and it is about five miles away. The author thinks or comes to the conclusion that things are not as bad as they are in other parts of the country where the natural breeze blows uselessly with nothing to create activity. But the

author is pleased to note that there has occurred a change and people buy bread made of wheat with husk (outer covering of grain like wheat) and this has set the windmills rolling the two stones which were abandoned as useless have come into action once again.

Para 3:- The author asks the reader to think over the losses caused by the introduction of steam and the intelligence of the engineers and tells us that among the first things to be affected has been the downfall of the windmill. Another thing which has been affected is the change in the roofing material of the homes. The discovery of the galvanised sheets to replace the red tiles has played badly on the beautiful scenery provided by English houses with red tiled roofs. But when one has a look at the windmill one is impressed with its beauty and romance. It is a thing which serves man ever willingly, makes the best use of the elements i. e. the strong breeze, it is huge and powerful and turns round and round causing a feeling of terror, and fear in the heart of man. If a person should be able to come close to the moving arms of a windmill in a half storm (not very strong wind) that person would find that his heart will become full of fear. This feeling can be compared to that feeling which one gets when one watches waves of the sea breaking over a wall in a storm. Another kind of feeling; grips the person who happens to go inside the windmill when he goes inside it at the time when it is on the move. It then gives

person the idea of the origin of sounds itself and the noise is not of unwelcome kind. The author argues that there are other sounds more to the dislike of a person such as that of textile mills and other factories, but the noise of the windmill is that of a different kind. This noise is natural and the wind makes it due to the wind of the North West and fills the ears rather than attacks them with a jarring note (is agreeable to the listener, in other words). If there is no wind the miller and his assistant move about most carelessly indifferently within the windmill itself in a very quiet efficient manner. This is comparable to the attendants who help the priest to perform religious rites or rituals in a Christian church.

Para 4:- The author states that the factory where he works there is a nerve shattering noise, but in the case of the windmill there is no such thing except the shaking of the sails of the mill. All is still and silent and the author feels a pity that although everything is in order for commencement of work on the mill, it stands still and mute. He reminds the reader that some seventy years ago this very mill did remain active but now it was like Alfred Tennyson's "Sleeping Beauty" quite lifeless like a stream which was earlier running and has now become frozen into ice. The white ants have not been able to decay the wood, but it is all a question of extreme weakness caused by lack of care. There is a broken cog (one of a number of teeth on the edge of a

wheel) of the wheel of great size or a few floor planks have come off or have become rotten—nothing else. The author thinks that if the windmill is overhauled it could be set right and ready for working. But is grieved to think that this overhauling will never be done and the winds will blow over England without driving approximately the thousand windmills which are spaced all over England. Thus the winds go away in vain. The author feels sad that these winds blow uselessly and unutilised.

Para 5:- The greatest attraction felt by the author is that it is made almost completely of wood. There is very small quantity of iron used in its manufacture. The walls are wooden, the blades are of wood, the brake, the wheels and the cogs too. He wonders how much time people of olden days must have taken to select the wood of apple tree which is supposed to be hard and non-wearing and considered the best for the purpose of cogs. He feels that even those boats which go out fishing and which boats can be seen from the highest window of the mill do not contain as much wood as the windmill. This wood is from the forest which is friendly enough to provide the wood.

Para 6:- The author says that he is aware of a man who is preparing a map because he feels very sad at the disappearance and non-use of the windmills. The man marks a cross at those place where windmills once stood

and makes a beginning from Sussex. These places where the mills once stood have practically disappeared. The man who is making the map says that his map will teach the people a lesson, it will teach them what beauty has been lost for the gain of steam. In some parts of Sussex the windmills are quite close to each other, some on the green grasslands. At some places the earth pits give some indication of the existence of a windmill, which has been dug and removed. Some archeologists give several explanations for these great holes in the ground. Some of them thought that they were the holes of some observatory (observation instruments for the heavens) in the times before written history. Actually they were nothing but the foundations of the windmills. This intrigue of opinions was romantic.

Para The author says that as far as he is concerned the map will cause deep sorrow in his heart. If this is the writer's condition how much more grief can be caused to John Constable who was a miller's son and a painter of wind mills and the greatest of windmill lovers! The author thinks that Constable would weep and although was a foreigner to that landscape the artist knew about the windmills and painted many of them. The pure beauty of these constructions of windmills was enough to attract Constable to paint them. The mills painted by the painter still remain in their broken down state and ruined condition as compared to

the days when these windmills were alive and vibrant with movement when the master-painter sat before them with his paints and brushes and tried to preserve their secret beauty and also raise the honour of English weather for generations to come. The sketches are to be seen in the South Kensington Museum. This masterpiece is of the very same mill in which the artist had worked as a miller in youth and this calling had been adopted by him as his permanent occupation. This painting is entitled "Spring". Another painting which is a favourite of the essayist is called "Mill near Brighton". This work of art has a mill which can be seen behind a field of poppies (bright red flowers). It hangs in a art collection of Mr. Salting at the National Gallery. The author felt that he should snatch it and run away but human honesty prevailed over him and he lost the chance of possessing that work of art for ever.

Para 8:- The author thinks that the great artist's grief would be very deep when he would see carefully the map prepared by the man from Sussex and see no windmills on it and that these were lost. His grief would be much more if he would see the Suffolk map with no mills on it. It was Constable's opinion that a miller had a better chance to study the sky than a man on the land. And the author of the essay agrees that the skies depicted by the artist in his works are the testimony of his opinions.

Para 9:- The author feels that the loss of a miller is in itself a great loss and one cannot bear to think about this. That this person (miller) is no longer on the English scene is taken lightly and unseriously, that it is comparable to the dust raised by a car and getting lost in it. The author regrets the carelessness of the English people in this regard. He asks what chance now exists for the ballad form of poetry. The author's only hope is that the consumption of wheat bread will bring to life the use of the windmill to grind the corn. He prays and sincerely hopes that the beauty of a landscape is enhanced more by an active mill than a mill which is standing still.

QUESTIONS AND ANSWERS: THE WINDMILL.

Q. 1:- Discuss the author's ideas about the windmill ?

Ans. The student should write a short summary after reading the paraphrase given above.

Q. 2:- Pakistan has no such thing as a windmill, but we have the waterwheel where the bullocks or the camels are used to draw water to irrigate land. Discuss these in the light of the lesson on the "Windmill."

Ans:- An observing eye on the country-side of Pakistan will find that the moving water-wheel is a beautiful

scene. Although modern methods of irrigation by mechanical water-pumps are fast taking the place of the water-wheel, I feel sad that such an old and primitive method should commence disappearing, from our countryside. The sound of the wooden cogs and the circling bullocks with their eyes blindfolded is a common thing. Many poets have written much on this subject and one will miss these sights in the not too distant future. I wonder if I can make a map of those places where such wheels are present. The water-course winding through the fields of wheat or corn are fed by the water-wheel. The water moves in the watercourse in wavelets. Many painters have covered these in their works of art.

LESSON No: 19:- THE MONEY - BOX.

Para 1:- The author's niece had received a money-box as a present at a Christmas party. It was an attractive house-like shaped thing with windows on the front. The girl started feeling it and turning on all the sides hoping that there would be some way of opening it and at the same time said that this was a very important point of the money-box. She said that no child would put more than two-pence in the box unless the child knew how he could open it. When the author enquired if children still possessed money-boxes, his niece replied in the affirmative but said that they all liked to know how to open them and if they could not know

this they would take the help of screwdrivers and other things. She also mentions Belinda who is always given letter-box shaped money-boxes and who is able to save two-pence when she wishes to have them back to buy some toffees from a shop. So the money-box is broken and the money spent. She uses a tin opener and cuts the bottom off. When the author had heard this he said that this was a costly method of saving, as the money-box cost sixpence and it had been cut open for the sake of a small sum—a two-pence. But the niece of the author argues that since the money-box had not been purchased by Belinda she did not mind this. Another kind of money-box is the one which opens when full to the top. The Children fill them up with all kinds of things when they want their money back. Just as the author's niece was talking the money-box opened up by itself. She appreciated the method of the opening of this money-box as it did not require a person to use the tin-openers or screwdrivers. His niece thought that most of the grown-up people were silly and would not realize that the ordinary money-box was a waste of their money and the time of the children.

Para 2:- The author enquires if this is a universal experience. He thinks that the money-box is a cunning trick by parents to make children save money of the world and kept in the nursery just like other toys. He doubts if any child would select a money-box just as he

would any other toy, if he was asked for a choice. The question is not of disliking the money-box, but the author says that he seemed to remember the joy he felt when he imagined (dreamed) the money-box already full after dropping the first penny into it. Even the children have dreams of riches as soon as they stop eating sweets and toffees, made in the shape of the alphabets. Another argument advanced by the writer is that if a number of pennies are put by in the money-box there is in the market, always something which costs much more than the total saving accumulated in the money-box. As an example, he quotes a toy revolver, a concertina (a musical wind instrument held in the hands and played by pressing the keys at each end), a fishing-rod, a watch, a new sort of knife, a three-cornered stamp of Cape of Good Hope. If a child has been given a money-box to learn that there are twelve pennies in a shilling and twenty shillings in a pound and that these figures can be achieved by small savings effected by him and kept in the money-box, the author says that this is known to every child. The child can see a heaven through the slit of his money-box although there are other attractions which are more of a Heaven for his small brain such as confectioner's show-window and bargains in postage stamps advertised in the Boy's Own Paper. When the child is somewhat grown up then the heavenly future is too small an attraction for discounting the present. The author's experience of the money-box is that of its incapability to buy any-

thing or its low purchasing power and also that if some amount of money could be saved then he would look at it as if it had become an enemy and must be destroyed. Generally the money-boxes were tin boxes and he would hold it upside and would shake it for an hour or so, but not a single coin would drop out. Then he would get a knife and try to make the coin stand on its edge and fall out. In this trick the author would never succeed. There were other arguments not in favour of this trick. He had felt rather disappointed and angry when the coin would stand on its edge and then disappear into the darkness of the money-box instead of dropping out, as if it was teasing him. This was comparable to the sorrows of Tantalus (a son of Zeus who, as a punishment, had to stand upto his chin in water, which went beyond his reach every time he stooped to drink. He remembers that although he had a box full of pennies and could not buy cocount chips when he felt like having them. This was considered as too much. So the author became more determined to get the pennies some how. This made him go to the Box of Tools for the Young Craftman and got ready to break open the box with a chisel. The author says that he does not know if any money-box could stand the chisel i. e. they all gave way before its impact. With the chisel you can cut the top off or better still you could widen the slit so much that the pennies would drop out of the box just like a number of pigeons fly out of their holes. If the lid is cut off it would ruin the box, but if the slit

was widened it simply gave it an irregular and strange-looking mouth. He says that to see the thin regular and tight lips of the unspoiled money-box reminded a person of the ungenerous and cruel lips of Mr. Murdstone (a character in Dicken's novel "David Copperfield") were remembered by him. When the lips were widened it looked as if they had become the mischievous laughing lips of Falstaff (a naughty character of Shakespeare's Henry IV called John Falstaff). The author thinks that this sort of money-box becomes more useful now than before, because a child can either put pennies or take them out as they please, it is no longer a nuisance.

Para 3:- A point for discussion now arises whether it is dishonest to rob one's own money. It is quite understandable that the human being has two desires, one to spend and the other to save and although these cannot be separated, they are two opposite ideas. There is a tussle between these two opposing ideas and each one feels that the other has a watch on him. There is some kind of duel when the desire to save puts a greater pressure than the desire to spend and each of them calls the other a thief. This position of remaining fighting all their lives and yet inseparable is a tragic thing. (Siamese twins-a pair of human beings joined together from birth. (fig). inseparables). The author thinks that life would become a burden if these qualities—the feeling to save and the desire to spend—

were to fight with each other in this way and bring their troubles before the conscience—the judge of right and wrong in man's mind. The author says that he does not remember when the desire to save over-powered the desire to spend the money. He only knows that finally it became a defeat for the desire to save money, like it was a defeat for that great General Napoleon. The author says that like any other man he is so much in love with money as to make it very difficult to describe in simple words, but this is certain, that he has no quality of mind to save the money or hoard it unless he had no time to go out in twenty-four hours of the day. In his childhood too he heard many words of advice such as "many a mickle makes a muckle" (the saying is: "many a little makes a mickle" old Scotch use: "a large amount; much") or "Take care of the pence, and the pounds will take care of themselves." He too felt the desire to be rich but thought this would happen by a miracle. As far as the stomach was concerned or a sherbet, it was a funny thing to advise about the future a millionaire would have if he saved in the present. This was like saving at the cost of suffering of the stomach. The stomach is human, capable of feeling. The pocket is inhuman and incapable of feeling. Therefore it is better that the pocket should serve the stomach. This fact even the child knows, although he may have robbed the money-box.

Para 4:- With the arguments, the author concludes

that there is no doubt that there is some pleasure to be derived from saving money, because many people prefer it to going to the theatre, travelling, buying books, drinking Burgundy (a kind of red wine available in Central France). Possibly the majority of the people like to save because of their children's future or to help some project which is near their heart (liked by them). But, says the writer, there are some people who save money because of the pleasure of saving money. It is a passion, like drinking or a hobby like collection of old coins and stamps. This is a fairly common practice as it has been shown by many well-known writers like Balzac (a French novelist) and Mr. Arnold Bennett (another writer of fiction), in their works of literature. The writer wonders if these habits are acquired from childhood by saving in the money-box. When Cruikshank became a teetotaler (one who abstains from alcoholic drinks) he drew a number of pictures which showed how the love for alcohol commenced from the first innocent drink for a child given by its parents to the day when he became a full-fledged drunkard. (From cradle to the grave means from infancy to death). The author says that this could be a similar question with those who have acquired the habit of saving. The author asks us to imagine the artist Cruikshank trying to draw pictures of people who could see his works as called by the name "Miser's Progress in a number of scenes. The first scene showing a grandfather presenting a money-box to very small child hardly able

to walk. Some ten years later this child may be shown putting in a button into the collection box to begin to save a penny. In another ten years he may be shown that he does not smoke cigarettes except those offered by his friends. By the time he is forty years old he has a huge bank balance, but keeps on thinking that he is still poor and cannot afford to go to the theatre or ride a taxi or cannot afford to invite a friend. By the time he arrives at the age of sixty he is thoroughly sure that he is nothing but a poor man (beggar). He reads his newspapers in the Free Library and stops buying the papers for the sake of economy. This makes him into a completely useless and down-trodden man which is also possible with a man who has spent his money on himself. This happens at the age of eighty when he has always had plenty of money but never wasted a single penny and never knew how to spend it. He becomes a remembrance of abstinence (self-denial). This, the author says, is a sad story and advises parents to think twice before giving such a dangerous gift as the money-box in the hands of innocent children. He also requests the parents to give the child a box of tool containing a tin-opener, a chisel and a screw-driver if the child is presented a money-box. When the child is given these, the money-box can have very little harmful effect on the child. Therefore, concludes the writer, the only money-box which is really beneficial for the child is the one from which the money can be got out when the child wants it.

QUESTIONS AND ANSWERS**LESSON NO. 19:- THE MONEY BOX.**

Q. 1:- Bring out the truth of the statement "The pocket should serve the stomach than that the stomach should serve the pocket."

Ans :- This statement shows how the habit of the savings can affect a man who could become a miser when he goes to the extreme of saving at the cost of his own comfort and necessities of life. Nowhere is it mentioned that one should save money by avoiding food and thus ruining one's own health. Man earns for the sake of spending on himself and his family. He should spend and save wisely and strike a reasonable balance between the two actions. Neither the pocket should suffer so much as to put oneself in trouble nor should the stomach be put to starvation so that health is spoilt.

Q. 2:- What has the author to say about the presentation of a money-box to a child ?

Ans:- The child should be presented a money-box which can be easily opened and the money taken out when desired by the child for expending. The reasoning given by the author is that the child does not learn to rob his own money, does not cheat himself and lastly he feels encouraged to save. He knows that he can get more value for his money when he has saved more.

Q. 3:- What method is used in Pakistan? Is it hoarding by the elders or saving in the primitive old-fashioned clay money-box (a "koondi")?

Ans :- In Pakistan, the village people still hoard their money by hiding it under the earth. They enclose their money in pieces of cloth and put it in earthen pot and bury it in the earth in their huts. This is a common practice to keep their gold jewellery and other valuables. With children they are bought and given small earthen vessels to insert their coins into. When the child feels like having some of the money, he breaks the 'koondi' and uses the money. The koondi is cheap and costs only a few paisa, therefore I feel that no harm is done if the thing is broken once in a while. Therefore the Lesson of "The Money-box" is not very apt for us in the East. Other ethics as discussed by the writer on morals of saving and spending are no doubt applicable.

LESSON 20:- AN IMMORTAL NAME.

Para 1:- The author says that he thinks that everyone thinks that he should make his name remembered forever. His name may be lasting in this world whatever he may be doing in the next world i.e. to say he may be in hell or heaven. The author imagined himself to be remembered by the future generations along with Keats and Shakespeare as the writers of poetry who will never die. But there were difficulties of which he will

not trouble us by telling about them in this essay, because they were unimportant things not to be taken note of. Another thing which he considered was the fact that even Shakespeare or Keats were not definite that they would be remembered permanently. Possibly no man can be sure that his name would become famous after even ten or fifty or hundred years.

Para 2:- The author was thinking on these lines and walking among his flowers of the cottage-garden looking at all the kinds of flowers produced by nature and it was here that he suddenly thought was his immortality.

Para 3:- The author says that we may be sure that Dr. Lobel who could not have become immortal by being a physician to King James the First became immortal by discovery of the flower which was named him as "lobelia" and even today we talk of him. His death would have been remembered for only a generation (a period of thirty or thirty-three years is a generation) at the most. He was about to call the flower "Jamesia" but the feeling for immortality got the better of him (won him over to itself) and so he called it after his own name.

Para 4:- As the author goes about wasting his time and energy with the watering-can in his hand, watering a dahlia (which reminded him of M. Dahl) and fuchsia

(which reminded him of M. Fuchs), he says that he thinks of a name of a flower to be named after him as "milnia" (the author's name is "MILNE") which the world would water in the next three hundred years. He compares the fame of the books written by the writers of today to the effect produced when a stone is thrown into a lake. The ripples would be formed in ever-widening circles until they become faint and finally vanish altogether as if no stone had been thrown at all. He thinks that the writing of a book has little importance when compared with cultivation of the Milnia in the garden. This will, the writer says, make him feel proud when he hears from his grave that one gardener asks the other about the state/condition of his Milnias and the other replies that they are doing very well. If the flower so developed should become more popular in the north of England the popularity of the flower would make him feel still better.

Para 5:- The author does not know how he should become popular and immortal but thinks that it is much easier to produce a new kind of flower than to produce a new kind of book. He suggests on the following lines. A nursery-gardener should be called into one's garden in the summer and if he points out to a new kind of flower and enquires how it was there and that he had never seen this before in his life. The writer would not show much enthusiasm in his voice and confirm the nursery-gardener's opinion

very simply, and add that he had to make the strain of that particular flower come through by his own efforts.

Para 6:- But in this too the author's part in the growth of the new kind of flower was very small. He had only turned the earth, allowed air and sun to do the rest. He thinks that even the flower grown by Dr. Lobel did not grow out of his head but he only named the flower as Lobelia. Dr. Lobel was at the bed-side of the King James I when he was sick and a bunch of flowers had been brought in by the doctor on this visit. King James asked what flower was a certain one that he did not know. On this question Dr. Lobel said on the spur of the moment (unprepared) that it was the lobelia and this name was to become famous for ever. The author laments that it is too late now that he should have told the nursery-gardener that the poppy-flower of the new kind seen by him in the author's garden was **PAPAYER MILNIA ACCIDENTALIS**. But the author says that he would have said in the same manner as Dr. Lobel did if he had that quickness as Dr. Lobel had.

Para 7:- The author thinks that even a small plant of a new kind is named after the person who has grown it and this plant becomes fairly common the chances of becoming immortal are great. People generally give a customary name or a local association of the place with the plant and do not give it the particular name of a flowering plant. Roses could be Albertine, Carmine Pillar or Lady Gay, but they are not called in this fashion by the gardener except for the single word.

"Roses."

Para 8:- The essayist thinks that the rose named "Dorothy Perkins" is no doubt immortal like Dr. Lobel, but the lady is still alive. The writer imagines how wonderful it would be if he was to be introduced to the lady in her own garden. The author wonders how she should be feeling if she was moving about quite unknown and people are whispering about her and she can hear these whispers. Probably she would feel like a writer whose book is mentioned casually and he blushes unknown in the corner of a railway carriage. The author is of the opinion that there is something of a discomfortable feeling in man when his name is mentioned; as if his freedom had been threatened. Being too much famous also has its troubles and headaches. But since Miss Perkins has now become over-famous she is completely indifferent. If one asked her if she was the Dorothy Perkins, perhaps her answer would be that she had been named after the flower. This was her way of being humble.

Para 9:- In this paragraph the writer commences to write again about his flower which is named after him as Milnia. He says that the genus of his flower will be something like Sweet William in the shape and texture but the colour would be blue. This makes the writer think of the originator of the flower which is named after him as Sweet William and blooms in the month of

June. This variety was evolved by two brothers who were owners of a public bar who had probably a small garden which they attended in their spare time. The author is pleased that the flower has not been called Sweetia but after its originator as Sweet William.

Para 10:- This word Sweetia reminds the writer of Professor Magnol who discovered the flower magnolia. This Professor had two sets of people who troubled his soul: one, those who gave him the credit for the discovery of the flower magnolia, and, second those who think that the name has been given to it because of its large size. The author thinks that this man has gained immortality but he has not had the happiness to survive for as long as he should have. The author imagines that he must have been a bad man. Since the flower grew in the autumn and whenever a person admired its size and remembered Professor Magnol his soul would hiss at you. We must remember that in autumn strong winds are felt and the hissing is attributed to Prof. Magnol's soul.

QUESTIONS AND ANSWERS.

AN IMMORTAL NAME:

Q. 1:- Compare and contrast the idea "I have dreamed of a Milnia which the world will be watering three hundred years hence. Throw a stone into the sea and there is a splash, yes, and a widening ripple, but the

ripple grows ever fainter as it travels, and in a little while it is as if the stone had never been cast."

Ans:- Books written may be very rare indeed but after some time the writer is never associated so much with the book nor is his name a commonplace word in every household. Therefore the writer of the essay on 'An Immortal Fame' says that the discovery of a flower of a special new kind is far easier and to some extent accidental than the writing of a book which is actually labourious and requiring considerable study. The essayist discusses various flowers such as Lobelia named after Dr. Lobel, Magnolia named after Prof. Magnol, Sweet William named after the man of the same name, Dahlia named after M. Dahl, Fuchsia named after M. Fuchs, etc. He holds the opinion that these are very common flowers and therefore these names remain immortal.

Q. 2:- Write a short note on the observation of Nature by the writer of the essay.

Ans:- The writer has detailed knowledge of the various flowers and their historical background. He also has the facts of their various flowering seasons and their growth details. He appears to have had a keen interest in gardening and thinks and mentions the flowers delicately as if they would break only by taking their name. The lone thought that troubles him in this essay is the

fact that he is not named after the discovery of some flower and imagines the names of all those who have become well-known and immortal because of being the discoverers of flowers which grow in the garden of the author.

Q. 3:- What does A. A. Milne suggest about the methods of becoming immortal ?

Ans:- See summary and part answer of Question 1.

LESSON 21: THE BLESSING OF ADAM.

Para 1:- The author speaks in defence of work as against too much leisure. His ideas are that the work which is to be done should be to the liking of the worker and then see the worker how he works hard and whether he would prefer work to rest and leisure. One time labour is called a curse, at another time it is called drudgery. Even some of the wise men like Bertrand Russel appear to advise work for four hours a day, and the rest devoted to scientific and natural observation and time devoted to the family. The author of the essay thinks that this is useless if this too becomes a work and although you have lost the tiredness of your usual work the new kind of work gives you the same tiredness which you have had earlier.

Para 2:- He says that the saddest man is he who has made a lot of money and spends only a few hours in his

office and then comes back home to be with his beloved wife, the garden and the sky. Take the example of a child who has nothing against work except when he has been specially brought up in that way to hate work. If he is given sand, a paint-box, dolls to love and play, a beautiful scenery of land and the whole sky to think and play under, he will bother you after some time to give him some kind of job to do. This job may be as simple as that of gardening, sweeping of dead leaves or helping in mowing the lawn. Bodily he may become tired, but the next morning he will come again freshened for more work and demand the same from you. This deep demand for labour is so powerful that to make mankind lazy one would have to build a new and famous university to make people lazy, and run from work. But these two ideas are so opposing and opposite that this is not possible.

Para 3:- Take the example of a scientific mind. Ask him to rest for two hours in the middle of his activities and he will make fun of you and drive you away. Even while in bed he thinks that these few hours should not be wasted, when he is to discover something new.

Para 4:- Take another example of the artist. Some years ago a union of the artists of Italy went on strike and wanted to draw the attention of the authorities to the fact that a lord had torn a portrait of his when he did not like it. Whether this had any effect on the

authorities it is doubtful but every heart that had some feeling for art was hurt to lay down the brush which is used in painting. Other kinds of strikes such as totaling of figures, or feeding coal to a furnace may be such as not to have an effect on the feeling, but to keep back from a drawing of art showing the river Thames on fire means holding back those bright sparks of the intellect and imagination which come into the mind of a genius painter. This punishment of one's own self is really unbearable. The effect on those people who do not paint is also something deep and sad. He thinks it is useless for a painter, who has been inspired to paint, to watch a race or football match, because it is a well-known fact that an artist is like an alcoholic who cannot do without alcohol or drink. This kind of labour of the artist is a maniacal attachment to work.

Para 5:- It is a well-known fact that if the miner is not paid, money he will not work, but if the artist is not paid, even then he will continue to produce his works of art. No. miner will work free of charge, but the artist is so passionate that he continues to work whether he be rich or poor. He loves his work and if kept away from it for too long he will become miserable and a long strike may even bring death to him. He cannot escape from this position, of between the devil and the deep sea.

Para 6:- Although Adam and Eve had been thrown

power combine to produce the greatest masterpiece. This masterpiece could be a Sistine Madonna, a Hamlet or Gioconda. He thinks of the model no more. His thoughts are absolutely new and his production is in the same strain. He produces something which had nothing like it before. In the same manner as God first created Adam—the greatest masterpiece of all! The rest of the best works of art came only afterwards. With man's mind we find an association of imagination and technique of the art a production after they are executed from an active and clever excitement of the mind with the hand of the artist receiving its instructions from the intellect.

Para 10:- Drudgery is hard laborious work done in the wrong artistic manner while art is quite unspoilt and pure. But work in itself was not a curse on Adam. Humanity actually built many great cities, such as Rome, Athens, Venice and Constantinople after Adam left the Garden of Eden. Therefore, if man so desired, he could make beautiful gardens and workshops where the implements of war as well as toys could be manufactured. Therefore work is a blessing as the poor humanity had no other choice beyond this except to make the best of the opportunity.

**QUESTIONS & ANSWERS.
THE BLESSING OF ADAM.**

Q. 1:- What arguments does the author of this lesson give to support his view that work is superior to leisure and free time ?

Ans:- Read the full summary from paras 1 to 4.

Q. 2:- How does the author delineate the work of an artist in his Essay, "The Blessing of Adam"?

Ans:- Read from Para 6 to 10 and give the answer in two or three paras.

Q. 3:- Give your own opinion on the Essay of The Blessing of Adam and estimate it in the light of your experience from childhood to your present age.

Ans:- As far as experiences of work is concerned during the childhood of a person, I entirely agree that even as a child I liked to work at something or other. I liked to help in the garden, make sand-castles, use my physical body to put in labour to give practical shape to my ideas. As I grew up to become intelligent and my mind had developed I used to cultivate my imagination to work on in a feverish state to create something marvellous and wonderful, something that was new and original. Man is the created of God Almighty, but he has been endowed to create to a limited extent and this is where work is involved indicating to us that

labour is only an art and it is not wrong to work for the pleasure of all mankind. I remember that it gives me a sense of achievement after each masterpiece is completed by me. This is the case with me even today and hope it will remain in this way in the future also.

LESSON 21:- MEIOSIS.

Para 1:- A certain farm labourer had committed suicide by drowning himself early in the morning. This man suffered from a tendency to gloom and sadness. Some time afterwards his friend was asked his opinion about the incident. This friend did not call it a shocking tragic death nor did he squeeze his hands together to show sorrow or grief and used words to call this event distressing and great misfortune. He simply stopped short for a while and then showed his sorrow and shock by using the words: "It's a pretty middlin' affair." He was using an expression which is called by those who teach grammar Meiosis or Litotis—an understatement to intensify the effect on the listener.

Para 2:- This form of expression has become very common in Britain nowadays and has for its reason the lack of sufficient vocabulary and the British peoples awareness that constant use of superlative (adjectives in the highest degree or third degree) has rendered them weak and they fail to give the desired effect.

Para 3:- The author gives the undernoted examples:—

British expression	What it is meant to convey
'not 'arf'	'very' and 'middling' A stronger form is 'Pretty middling'
'I don't think'	It conveys two meaning-the O.K. as well as the negative. The meaning depends on the tone in which it is used.
'A tidy few'	quite a lot of them or plenty of them.
'A nice drop'	Rain in floods.
'Pretty damp'	Heavy downpour of rain.
'M' yes'	No need for such strong language.
'Not bad'	A drawing being praised by one youth to another.
'you needn't rave about it like a bally poet.'	that you should not use such strong praise like a poet for that painting.
'A drop too much'	heavily drunk to the extent of complete intoxication. (drunkenness)
'bit of a draught'	strong wind.
'I am afraid that your fish is not too nice'	the fish is not upto requirements of the pe

- spoken to.
- and this is my last word' a politician means that one may expect him to give a statement very soon.
- 'I don't mind if I do.' I would really very much like to do or have something.
- 'Some' Somewhat comparable to.
- 'Some canoe' a large sized steamer or liner.
- Para 7:- 'decent' (chap or thing) or 'beastly decent' 'He is not at all a bad chap' highest praise for a person; superlative form for the highest praise for a person.
- 'I dont think that would be very wise' The most foolish thing done.
- 'I am afraid you are incorrect.' It could mean that you are the worst liar and is a severe warning.
- Para 8:- 'These—French matches and this blasted tobacco will be the death of me' the danger of being shot dead is great because of light from the match and the burning cigarette or cheroot.
- 'Wait till I have got my spectacles' Said when people crowd and haste more than is necessary.

'How many are there and give me two pounds of butter' Forget about the aeroplanes and serve me. A customer to a shopkeeper.

The author has indicated a number of reasons for this form of expression being used by the British: a) the lack of vocabulary; b) to lay more emphasis by using under-statements c) indication of British character or attitude of mind;

Para 9:- d) undemonstrative and concealing strong emotion-a desirable quality; e) shows a man of action rather than words f) overflow of sentiments is attractive and feelings must be hidden deep down without making a show of them; g) the British nation are silent people and finally h) realise that mere words do not sufficiently convey certain situations to another.

Para 9 and 10:- The above are misunderstood as coldness, lack of emotion, insensibility and lack of enthusiasm on the part of the British people, but the author clarifies their position that actually this is not the case that they are capable of as strong a feeling as any other person. He believes that great men of action have remained practically quiet all their lives and yet have done great things.

Para 11:- He gives another example of quiet courage. This is when not a single word is uttered when in a crowded Tube Railway carriage. He defends the atti-

tude of the British people by saying that this does not mean that the Britons are unfriendly or without emotion or enthusiasm. The real reason is partly shyness, partly too much modesty and partly their reluctance to speak to unknown people and also poor powers of expressing oneself in words coupled with perhaps laziness too. The result was that majority of the people made up such phrases and sentences which were deliberate understatements to bring home their point of view more strongly and powerfully.

Para 12:- In this para the essayist says that in old days of history mankind used bows and arrows and primitive form of weapons, but thought of bombardment, assault, etc. When a considerable sum of money had been spent to invent these earth-shaking explosives the British simply called it 'a push'.

QUESTIONS AND ANSWERS: MEIOSIS.

Q. 1:- How does the writer defend the use of the Litotis or Meiosis by the British people in their daily language? What reasons does he put forward?

Ans:- For reasons see paras 1,2,3 and see paras 9, 10 and 11.

Q. 2:- How is Meiosis practised in Pakistan? If it is not, give reasons.

Ans:- Meiosis or Litotis is not at all in common use in

Pakistan in the Urdu language. In the East people are emotional and indicate their strong feelings by using as strong and powerful words or even exaggerated adjectives to convey their feelings. There is nothing which need be hidden. If there is an argument it becomes so hot that language is used as hotly as blows.

LESSON NO. 23:- FIRST SNOW.

Para 1:- The critic Mr. Robert Lynd once said about Jane Austen's (a famous novelist) characters that even the slightest snowfall was an event (a happening of considerable importance). The writer of this essay takes the risk of another such criticism and says that at the snowfall of the night before was an event. The author says that he was as excited about this as it was the children who watched it from their window and spoke excitedly about the snowfall. Their excited chatter was as if Christmas had come again. The fact remains that the author found the snowfall had a strange and magic effect on him just as it had done on the children. Since he was out of the country in the hot tropics for the last one year, this was the first fall of snow that he witnessed and the ground was covered in an unrealistic way. The tropics were hot and so the author had not seen snow for over a year or so. He recollected that three ladies who were living in British Guiana (a country near the equator in South America and within the tropical zone) and who had returned

after a short visit to England had spoken to the author about two things which impressed them most; one was the endless crowds of people—all strangers (since they lived in a small town where everybody knew each very well)—and number two, the snowfall which took place one night, and witnessed by them in the morning. They were so excited about this that they gave up all shyness and rushed out of their houses to run on the snow leaving footmarks on the surface which was fresh as yet. This was just the way children did in the garden on the morning the author was watching the snow from his window.

Para 2: The author holds the opinion that the first snowfall is a magical event. A person goes to sleep in his closed room and draws the curtains of his windows. The snow commences falling in the quietness of the night just as quietly and silently. When the author got up from his bed and looked out of the window he saw the world covered with snow. If the snow came on with a loud crash and noise it would surprise him, but because of the conspiracy and secret action of the snow in the form of silent flakes falling in the middle of the night, the author thinks it was magical work of the fairies who did their job. He calls it an extraordinary change. He says that he feels as his house has been dropped into another continent. The effect of change is felt by him inside the room too. This appears to have become small and warm and cosy.

Outside in the garden is all snow and nothing but snow, a whiteness which has a fantastic effect on the writer. Far in the distance a number of huts of a village appear the roofs the rest of them being covered in snow. The people of the village are like fairies and elves walking about in caps and shoes in that village. Personally the author also feels that a change has taken place within himself and the whole household. He finds that there is excitement and a stir (a disturbance) just as it is with the children. The adults talk longer to each before commencing their day's work. Both the children and adults cannot resist the temptation to watch from the windows. It is the same when one goes into a ship. There too looks one out of the porthole (an opening in the side of a ship).

Para 3:- The author says that when he got in the morning after the midnight snowfall the world looked clothed in white and light blue. The queer light coming from the windows of the house made the quite well-known and common business of shaving, washing brushing and dressing very funny. When the sun came out and the author was enjoying his breakfast the snow took up a rose pink colour or shade. The sight from the dining-room window was as if the author was looking at a Japanese print (coloured design on a cloth). The plum-tree in the garden had lining of snow on its branches and along the trunk of it and this was shining brightly in the sunlight. Everything was shining blue

the cold cheerless winds. The author says that it is not the snow that has attracted him but the change brought about by the snowfall the silent and sudden change that affected his feelings. The two mutual relatives wind and water which are forever shifting and one cannot anticipate their movements, snow comes as if by magic. It is not possible for anyone to change this condition which comes again and again on this earth which is governed by the calendar. In other words the writer says that other countries have a climate while England has weather. Climatic conditions are dull and they are the subject of discussion for the scientists or mad people or persons suffering from nervous illnesses. But weather is so changeable everyday that it is no wonder that this forms the subject of discussion everyday with the British. Her whims and fancies of change are like the changes of Cleopatra's moods. Weather changes the moods like Cleopatra (the last queen of Egypt, famous for her charm and beauty). Once the people of Britain are in Siberia or America or Australia they will see that there is a kind of agreement between the climate and the calendar, and the British will remember with regret her tricks of change, her naughty ways and her strong winds of anger and her sudden rainfalls. And getting up from sleep in the morning would no longer be an unusual happening. The writer says that though the weather may be uncertain, but human beings are also inconstant and this should agree with our temperaments. Too much of sun, or wind, or snow, or rain are welcome

in the first instance, but their continuance for long make us tired, thus proving us to be inconstant. If the very snow which the author watches continues for one week he says then he would be tired of it, and will become glad if it stops snowing. But when it comes for the first time it is welcome. He says that the day on which the snow fell it had a quality of being different from the day previous and says that he moved about feeling a different person as if he was staying with some new friends or had arrived in Norway. The author says that a man may spend a considerable sum of money to feel different in his mind but that a person felt different on the morning the snow falls, without spending any money. Therefore, concludes the essayist, there is something of importance to be attached to the characters of Jane Austen's novels who are affected even by the slight fall of snow as an event of importance in their lives.

QUESTIONS & ANSWERS: FIRST SNOW.

Q. 1:- How does J. B. Priestley justify Jane Austen's characters about whom a critic had remarked "They are people in whose lives a slight fall of snow is an event."

Ans:- See the last para of the paraphrase given above and render your reply in about two or three

paragraphs.

Q. 2:- What are the experiences of J. B. Priestley about the first snowfall?

Ans:- Read the summary and give your answer.

Q. 3:- Do you agree that weather is Cleopatra while climate is attached with the calendar ?

Ans:- There is no doubt that weather which changes its moods everyday can be comparable to the moods of a beautiful and charming woman whose moods are very changing. Climate is associated for a longer period of time and hence small changes if any, in the climate of a country are not noticeable. If it is summer, or winter, it is either too hot or too cold and that is that. Nothing further can happen to break the monotony. If it is raining in the monsoon season then this will continue until one is bored. But weather is something which changes daily and this is considered as the best subject for conversation.

LESSON 24: HUMANE EDUCATION.

Para 1:- A refined and elegant education does not have a worldly aim in view. It is meant to make men and not machines; and gives every human being the fullest development. Its chief doctrine is that every person is allowed the freedom to take fullest possible advantage of the knowledge in its widest sense that has

been left by human beings for the posterity. Of course this is possible only to the extent of a person's own initiative and powers of the intellect, imagination, memory and will-power, how much of that knowledge he can take in. The aim for this refined education is to make that person create an interest in knowledge and beauty and truth for its own sake. The author complains that although we believe in this but do not practice it. Actually literary culture or liberal education is a matter of life and a agreeably fitted taste are a symbol of a developed man. Nowadays people argue that the man who is called 'Great' is that person whom some people of the business community prefer him to any other man. The author asks if this business community did not prefer him would his education have a lesser value. It is not so. Greek and Roman literature can be a good business scheme too, and a full volume has been produced in America to prove this point. Anyway, the people of England have not yet gone so deep into this scheme. But there are British people who hold the opinion and belief that there are some things in life which cannot be measured in terms of money. The author says that he has already spoken in public against that principle in which it is stated that modern elementary education makes factory workers or servants in homes. He is equally against the principle that today's education makes a man unfit for becoming a factory hand or servants in homes. He says that it is a mistake for the teachers to make children feel that

education will give them some good positions in society. This, says he, falsifies the generally accepted values of life. To put forward to the boys that a clerk is better than a carpenter or an insurance-agent better than a mason is something entirely wrong. The author says that this gives the impression that education prepares the boy to think that all jobs other than clerical or white-collar are socially dangerous. And yet it is the teachers themselves who are to be blamed to give the impression that a certain child is 'too good' to join a workshop and that he should instead of this go to the office. The author holds the opinion that a man who advocates that ninety percent of the persons who undertake education would have to do manual labour and that education will not help them because of this labour gives a very wrong idea on the boys. In the same manner if a teacher gives the impression that a good education means they should not go into manual labour or labour with the hands, the teacher is guilty of an unpardonable wrong done to the child's way of liberal education. The author holds the opinion teachers in general and elementary teachers in particular are the last persons who can believe that all men are equal and therefore they should be the last persons on earth who can believe that an educated labourer is better fitted for white-collar labour rather than manual labour. He regrets that the war has not taught them to learn that manual labour is not degrading. Actually it is the habit and association of educated ideas that

makes a person think of manual labour as something low. In short he loses the sense of dignity of labour. He advises that we must remember that education covers the twenty-four hours of a man. It does not mean those eight or six or five hours which he sells to the employer. Professional or special fitness for a job may or may not be an education; but this should not be allowed to enter into the early stages of a boy's educational career. He says that what is wanted is that the educated boy should rise above *himself* and *not above somebody* else. He says that if we educate a village boy to read and think for himself, this is not because we want him to get instruction or information, but also because we want him to have his own view of things and share the spiritual and temporal knowledge left behind by mankind. It is not that he should become a village justice of peace or country gentleman (chief landowner) but because he should walk in joy along with his plough and feel a glory or pride in his work.

Para 2:- The author says that he does not mean to say that there will come a revolution in the educational system if his suggestions are acted upon, or that there will occur a total change in the social system, or there will come into existence a new scale of values (moral standards), or there will come a preference for one sort of theory or new system of government to any other theory or system of government, or any other kind of great and sudden change. A refined education is some-

thing which can be possessed by the rich and the poor alike without disturbing their material possessions in any way.

QUESTIONS AND ANSWERS: HUMANE EDUCATION.

Q. 1:- How do the author's views on 'Humane Education' compare with his views on 'the dignity of labour' ?

Ans:- See his opinions about teachers ideas of preparing a boy for white-collar labour in contrast to education meant for broadening the man's outlook on life and not for making a living, etc.

Q. 2:- The author says: 'A humane education is a possession in which rich and poor can be equal without disturbance to their material possessions' Comment.

Ans:- See last para of the paraphrase and illustrate your answer by examples to bring home the points discussed by the essayist.

LESSON 25:- FIRE AND THE HEART OF MAN.

Para 1:- The essayist says that it was eleven o'clock at night, and he was preparing to write an essay about a book. This book was a good and beautiful book filling him with most noble thoughts making him fit for heroic actions. It was full of practical wisdom, con-

vincing reason, imagination with sensible checks on its flight, and thoughtfulness with grasping the underlying truths. It was a very good book of great size and thought-provoking, to be remembered and returned for reference because of its virtue and courage in its bold writings, an important book. Unluckily or luckily, just as he had finished reading the book and was thinking how he would do justice in praising the book, he looked out of his attic window (the window of a small room just under the roof of a house). The trees and the river were in darkness but light was not only the light of the stars, behind some trees could be seen a house burning red hot, rolling flames—it was a Fire.

Para 2:- He further states that there may be people who would see the fire from a distance and pity and express their hopes that the loss is not too great or exclaim what a waste of material. Others may simply state that there is a fire and then forget all about it and others may carelessly ask what they could do if there was a Fire and then resume their discussions of the financial conditions for a Co-operative Kitchen (a kitchen run on co-operative basis of its members who share in its profits) or on the morals of making a study of fossils of plants and animals and humans of the prehistoric period. If there are such people existing in the world the author says that he is not one of them. When he saw the Fire he ran downstairs as fast as a stone which is thrown in the air and called on a neigh-

bour of his. He informed his neighbour that there was a fire and asked him to look in the direction of the Fire. The neighbour was as excited as the author was and swears that it is certainly a Fire. The author tells him that the greater the distance of the Fire from that place where they were the higher the reward of watching the huge Fire. The neighbour then put on his boots and the author asked him to hurry up or the fire would soon die down. The neighbour finished wearing his shoes quickly and they commenced walking. They did not know where they were going, but the direction in which they were walking gave them the impression that the building on fire was not the Albert Memorial or the Queen Victoria Memorial.

Para 3:- The author and his neighbour walked along the river, a cocoa-butter factory, a nun's school, the creek (a narrow inlet of water) and the boathouses (a building or shed where boats are stored). The strong blinding light increased constantly as they went on. When they reached the bridge the fire came in full view. They see that a huge factory is on fire and the factory is situated on the edge of the river below the bridge and the span of the bridge gave a cross-section view of the Fire flames and its heat. As they climbed up the bridge they saw a thin line of people who were silently leaning over the ironwork of the bridge—looking at the Fire. The night showed the stars and the river was flowing beneath the author and his neighbour friend,

and the fire continued burning fiercely in great flames and sent up clouds of smoke out of the burning building. The top windows of this building were so bright with the raging fire that its brightness was intolerable. The roof of the building had already given way and the pillars standing between the windows looked the pillars of some ruined Greek temple. The flames were bright like the sun and so these very fine pillars were ~~to be~~ seen as if in sunset. Everything was of a golden or blue colour, the moving gold (of the flames) or the all-enveloping (the colour of the sky; the colour of the fire is blue where the flames are quite near the object which burns and this heat covers all sides of the object or keeps on increasing its area of attack). The crowd of people said nothing. There was no sound except when a portion of the masonry wall fell in, at that there was heard a sigh (deep breath of sorrow) This sigh was comparable to that heard when a rocket is sent into the air in a firework display. Then the wind began and one felt cold. The author and his friend passed over the bridge and came down to the path along the river on the opposite bank of the river. Here they were opposite the Fire. They saw that about eight people could be very indistinctly seen scattered amongst the bushes near the waterside. In front of the author and his friend a fire-boat (a boat for throwing water on fire) was brought into position. Quite low and surrounding the Fire, were to be seen little lights all round: also to be seen the lights on the tidal

river (which was at low tide); voices shouted high from the other bank and these voices and which were very loud were speaking to a fireman named 'Harry' who answered from the fire-boat made a reference about a line/rope. An engine started working and hoses could be seen sending sprays of water against the blaze. This blaze seemed to defy the water of the all the seas. The author and his friend stood watching the show. One man spoke only one sentence from amongst those people who were overawed by the volcano (fire). This man was of heavy build or stout and wore a moustache. He removed his pipe from his mouth and said in an optimistic manner that there was a nice breeze and surely this will fan it along. Nearby was a huge oil warehouse and the wharf. The author overheard this remark and his moral strength were awakened. He thought to himself that he should become a good citizen and behave like one. He said to himself that how could such costly material be left to the consumption of fire and it was probably very useful to human beings because it employed labour, the loss could prove to become too serious (if the fire spread) or the replacement of the factory may be very difficult. But his good thoughts lost the fight against evil thoughts. Inwardly he felt all this but at the same time a wish continued to remain in his heart of hearts that the fire should spread. That he would become disappointed if the firemen should control the fire. For the sake of excitement and fun he would like to see

another place catch fire and then another and another, taking it to be a great display of fireworks. This was certainly the correct mirror of his thoughts.

Para 5:- Finally the firemen brought the fire under control. Flames changed their way to smoke in its place and the bushes near the riverside gave way to darkness and indistinctness in the starlight. Even the mental picture of brightness and shine gradually vanished and the author and his friend felt cold and started walking towards home. While they were on their way home, the essayist thought about greatness of the fire which could be a fit subject for a poet and a sort of refreshment for the mind and inspiration, upliftment of the soul. The author's feelings were not so base and low; but he admits that he felt a certain amount of pleasure when he watched the huge Fire in the dark night sending its golden flames in the blackness of the night, with the helpless and frail and weak human beings bravely struggling with all their energies to keep it under control. He wondered how permanent humanity was, what was the source of his permanency and the greatness of man to be able to fight against such vast and powerful things which were far more vast and powerful than he himself. All those things which are vast and more powerful than him (man) are different only in one chief point and *that* is they have no soul. The author thinks that in a perfect State (country) if there was water

everywhere and where everything could be built Fire-proof, and the fire extinguishers had a larger capacity undreamt of or thought of, then the wise would set apart some beautiful large buildings, made of wood, filled with oil, tar and sugar (all combustible items), surround it with waste land and with a wide river in front, and at regular intervals, set that building on fire for giving consolation to those who wished to see fire and give them inspiration. The author wishes that a big Fire should therefore never be made impossible that kings may be compelled to do as said above.

Para 6:- He also wondered why it was that poets were not yet sufficiently inspired as to write something on this subject and thought probably the reason was that they had done very little justice to such things as these which one came across in everyday life. This thought was also a comfort for the essayist in the sense that they had remained untouched because of their being commonplace and that the man lived with them and saw them too much everyday, and thought that the subjects of such small importance remained to be described and explained and the imagination of the writers had only touched the superficial and other things so far.

QUESTIONS AND ANSWERS: FIRE AND THE HEART OF MAN

Q. 1:- What was the effect on the feelings of the essayist when he saw the fire ?

Ans:- Read the paraphrase and particularly the 4th, 5th and 6th paragraphs and give your answer in about three or four paras.

LESSON 26:- BIRD AT THEIR BEST.

Para 1: Mr. Beach Thomas, the essayist says that at certain places in England special mercy is shown to people of England and they can see some of the bigger and beautiful birds. These birds can be compared to the golden eagle of Scotland or an Albatross (a large white bird remarkable for its power of flight) in the Pacific Ocean. They assume such great importance that a person cannot avoid watching them. He says that it is a pleasure to watch their movements, with the binoculars either go to their nests or feeding-grounds or where ever they wish to make their movements. The author is of the opinion that amongst the largest and rarest birds is the Marsh Harrier (a bird living in the marshes) who has recently commenced returning to those favourite places where he prospered or grew up in plenty in the time Hereward the Wake and he expects that the coming back of the bird is for ever an expression to indicate perpetuity in human terms. Just as a big tree adds beauty to a scene so does the bird.

Para 2:- The author quotes an incident that occurred recently from which anybody can guess how deep-seated our eagerness can be to bring about the restoration of these birds. At a short distance from Norfolk a place

for protection of birds, a certain piece of marshy land had been reserved forever but was put up for sale. The news of this was heard by a citizen of these marshes. This citizen did not have time enough to even make a study of the size of the area, its value, etc. He took a bird's eye view of the property from a high windmill and said, 'If its true that the Marsh Harrier breeds there, that is good enough for me.' And he purchased the land. People think that it is a great honour if these birds make their homes in nearby places just like the birthplaces of any famous man does. When Shakespeare called England a "swan's nest in an ocean" his phrase could only be truly appreciated by an inhabitant of Norfolk. It is the same with the Harrier's nest because it adds some quality to the flat marshes of the country. The author exclaimed that their greatness is comparable to the eagle. If one can watch a female bird make a dive to her nest one is reminded of a phrase used by Poet P. B. Shelley where he describes the Promethean (in Greek myth the god who stole fire from Olympus to give to men, for which as a punishment, Zeus chained him to a rock—in the text, the word means-fiery) eagle which wavered in the air 'in the light of her golden wings'. This phrase means that the fiery harrier would stop for a while in the air and its brown-red colour of its feathers would shine in their own light.

Para 3:- The writer and his friends came to the boggy

land half-dry in places and covered with grass which grows in this kind of land. This marsh land was the best protected place in Europe for birds which want a quiet and warm place to perch themselves in. It was an ideal picture of England in its best. Most of the broad lands in East Anglia have a river passing through them and when people are in their holiday seasons (this season in the short summer of England) a person generally will hear the music played on the gramophone by a quack-doctor instead of the sounds of the various birds, such as the boom of the bittern (a bird of the heron family, said to have been named from resemblance of its voice to the lowing of a bull) or the drum of the snipe (a bird with a long bill frequenting marshy places) or the liquid bubbly sound of the redshank (an aquatic bird of the snipe family). This place is disturbed by people passing by or through it although the people may not cause direct damage. Alderfen (a place) has no such disturbances. It appears as if Nature has herself afforded protection from such things because no stream passes through the land, nor does any road. When you enter the green piece of plot you find yourself in a labyrinth or puzzle and you seem to have entered into another world.

Para 4:- And the next advantage of Alderfen is that it has all those qualities which birds require : it is almost dry and patches of grasses grow here and there and moon-daises too. The open areas of water are also

white with lily flowers which have surprisingly large flowers and broader leaves than usual. The lake is surrounded with alders and hedge plants where small singing birds are found in plenty. The sounds of these small singing birds are as continuous as the shrill sounds of the gulls.

Para 5:- Alderfen is a rare place where the black-headed gulls make their nests. This bird is familiar to all Londoners. The quiet place is so suitable and agreeable to the birds that they have forgotten their usual habits. (Gull-a large, graceful seabird, usually white with black and grey markings). They make their nests like the female grouse (one of the several kinds of birds shot for food). In Great Britain they are common on the heather moors of Scotland and Yorkshire on tiny islands in the water. They return to the same nest year after year. This can be proved by one example. The author noticed that a certain nest always contained three eggs one of which was slightly blue than the other two which were dull browns. He was the only guardian of the marshland and had noticed these eggs being laid year after year after year for several years. The other eggs had hatched (laid their chicks) and one of the chicks swam over to a lily leaf and tried to climb on to it with difficulty. This act reminded him of a dog which tries to get on to the dry land after swimming in a river, trying in vain to get on to the dry land, his paws slipping every time. The leaf of the lily flower was not

more than one quarter of an inch above the level of the water, but that was a great height for the small chick and it needed all the will-power and skill to get onto it. After many failures it succeeded at last. This reminded the author that all failures are the stepping stones to success. Then after climbing it stood still on the lily raft which gave no signs of the extra weight indicating the lightness and the small size of the chick.

Paea 6:- The author says that such scenes of little importance remain in one's memory for years. He says that the harrier of the marsh and the gull on the lily leaf were seen by him on the same day which was very lucky for him. In the same month he witnessed another picture which was no less impressive. This was in a more private resting and protected place than the others. This place is divided or separated by a small stream or brook which flows under a dark sycamore (a kind of maple which gives much shade and valuable hard wood) which has so many leaves that no tree in England has as many leaves as this one. This place is the visiting place for the two kinds of flying insects—the gnat and the midget (small two winged insects that bite and suck the blood) which fly in the summer evenings and for reasons unknown to the writer certain other flies too. A person visiting this place got the idea that something was always dropping from the branches of the large tree. This dropping could be bits of flowers, maple syrup from the leaves or bract (an irregularly

developed leaf at the base of the flower-stalk). Or the repetition of the rings on the water which, although wide-spaced, gave the visitor an impression of the summer rainfall. The real reason underlying the formation of ringlets were the small river fish. These fish would collect in shoals under the shade of the sycamore because it was the best feeding-ground. The author and his friends took it for granted that the swallows (a small, swift-flying bird with a forked tail which goes to a warm country in the summer) also collected there for the same reason as the fish. They too enjoyed the evening melt into night. During the hot daytime they fly on their happy rounds over the silky shining hay-fields. In the hours after sunset, when the air holds the shine of the sunlight as well as its warmth, the swallows leave the fields for the stream which assumes a brownish shade now. The swallows fly continually and it is their way of resting themselves. When a person watches their flight, their swift flight leaves a sort of thin line before your eyes in the graceful arrangement in the air itself. If a person looked at them in a half hypnotized way and saw their blue wings and backs as they flew under the bridge, one would see the surface of the water through a thin coating of flight-patterns. The author says that he was looking at these flights of the birds one evening in the last week of June, and saw one of the swallows playing a queer trick of behaviour. She rose from the level of the water at an angle which was comparable to that of a tree-pipit or

ring-dove (a wood pigeon) flew in place for a second or two opposite a small branch of a willow and then vanished into the darkening evening. This willow branch which was more bare of its leaves than the other willows contained a nest and this had caught the attention of the author and his friends. In place of the leaves were five young swallows, four of them sitting close to each other and the fifth which had grown large and colourful feathers had come on it, was an inch or two away from the others. It was nine clock because an old church clock struck the hour and the light became even more dim and the sycamore tree became more and more vague. The author and his friends could not see exactly how the flying swallow could feed her young one in that brief second of stoppage near the branches of the bare willow tree; but it was to be clearly seen that the mother swallow returned after two or three minutes of hunting to a different baby with great ease of effort.

Para 7:- Another rare sight of birds feeding its young ones is that of the female Montague Harrier. The female takes the food almost from the mouth of the male Montagu Harrier when it calls her from the nest by a sound. This transfer is effected in mid-air. The naturalist who had seen the Marsh Harrier do the same act was proud to say that he had witnessed this scene with his own eyes. This act is as wonderful for the bigger sized birds as the swallow's action amongst the smaller birds. The babes stood perched on a tiny and

moving twig of a willow and took the food without any further movement or the opening of its wings except the opening of its beak. There was no hankering and greedy movements amongst the young ones too, which one usually sees in the case of other birds. In the case of the swallows the small birds take turns to have a feed and the mother bird feeds them automatically without the trouble of selecting the babe. This kind of feeding was quite different to that of other birds. It was stopped at the expiry of half an hour and the smaller birds would drop their heads on their shoulders and fall fast asleep. Then a person could go near their nest and watch them at close quarters. They seemed quite safely perched on that weak willow twig. They looked as if they were grown with the leaves of that willow tree so safe was their perch. This sight was never again seen by the author. When it was dawn it left the nest for the world and did not return again. The author then outlines in poetry that a swallow that has found some small birds have grown their wings only then the person will find that the bird has flown away, but that particular place or sheltered place the bird is now singing in is not known to the sight-seer. The author forms the opinion that the young ones, which he had seen must have been quite grown-up or otherwise they would not have been able to perch there on the weak twig at such a great distance from their nest. And perhaps they too changed their place of sleep everynight like a newly-become famous politi-

cian does. The swallows feed their young in every sort of place, in the nest while not flying but remaining still in one place, from a moving twig while fluttering in the air and finally when in actual flight when both the young one and female swallow balance and stop in their mid-air flight. He has observed that the swallow would rear three or four group of its young ones at a time within the short period of the English summer season. If all the young ones are to be made fit for the three thousand miles of flight that will begin as soon as summer is over, the young ones must be sufficiently strong and the female bird has to work very hard. This is the reason why their young are fed later than most other birds. Even the noisy and boisterous bumble-bees (a large kind of bee that makes a humming noise) had gone to the ground while the family on the twig were being fed by the female swallow. These bumble bees do not fly otherwise the female swallow will catch them and feed her young ones. Thus they go and lie on the ground. It was becoming dark now and the bats (a small animal like a mouse that flies at night and eats insects and fruit) and the orange moon brightened the night, like the sun had earlier brightened the days, and after this the mother swallow left her family to their sleep.

QUESTIONS AND ANSWERS: BIRDS AT THEIR BEST.

Q. 1:- Comment on Sir. W. Beach Thomas' power of

observation with reference to his lesson on "Birds at their Best"

Ans:- The author is a keen observer of birds. He describes each operation of the birds he has selected in his essay "Birds at their Best" in the utmost detail. His description therefore is a clear-cut picture in words and the mind is filled with loveable delicate ideas for the birds he describes. He mentions and describes in detail the activities of two birds: The Marsh or Montagu Harrier and the Swallow. He has great sympathy with the birds and feels sad that mankind should not have the time to enjoy "such little scenes have the power to impart a pleasure that abides for years." He is even poetic enough to render some lines of poetry indicating his intense feelings.

Q. 2:- Describe in detail the activities of the Marsh or Montagu Harrier?

Ans:- See paras 2 to 5 of the paraphrase and render your answer in short 3 or four paras.

Q. 3:- Describe in detail the activities of the Swallow?

Ans:- See paras 6 and 7 and render your answer in three or four short paragraphs describing in detail about the swallow's activities.

LESSON 27:- THE STREET.

Para 1:- The writer of this letter to the Editor of a paper says that Mr. Frank Pick referred to an article in the *Architectural Review* on the subject of the street. The writer says that this Mr. Frank Pick made an unexpected statement, because Mr. Pick was a former managing director of the underground Tube Railway and was a member of the London Passenger Transport Board. Mr. Pick declared that a street was not chiefly meant for traffic. He further declared that he considered that already much tragic harm had been done to the street because of the services, such as water and gas services and their pipe lines and then the traffic on wheels (cars, trucks, vans, cycles, etc.) used the streets so much that the whole idea of a street changed its meaning. Today the street has become a means of movement for the traffic on wheels. Of course this change of definition of a street has taken about four centuries. The recorded historical objection was four hundred years ago by the residents of Blackfriars Street in London who wrote against the slow-moving great coaches in their street, which came and blocked their streets of the boundaries and limits of the street. Later on Sir Christopher Wren, the great well-known architect, exhibited a new plan for London after the Great Fire of London had taken its toll of human life and destruction. In his plans he included at least one main road between the towns so that the heavy traffic

should not take to the streets, which was not meant for them. The writer repeats Mr. Pick's definition of the street that it is not meant for a traffic route. He has called it a place for gossip, for loitering, for exchange, for trade and for recreation. The citizen has to live in it. To give proof of these uses, the writer has mentioned the arcades (covered streets) of Covent Garden in Queen Annes Day, the pantiles (a tile with a curved surface concave or convex with reference to its width) of Tunbridge Wells, Dr. Johnson's Fleet Street (Where Dr. Johnson and his friends met and spoke to each other), the High Streets of a 'Cranford' (a quiet village), of a 'Troy Town' and a hundred and one other places. The author says that even within one's own memory, we recollect that people used to stroll about in Bond Street meeting one's friends or chatted on the footpath. At that time Bond Street was a *street*. Today if any one uses the street, some one on the wheeled traffic would surely call out "learn to be a pedestraian" to a person on the street. Because Bond Street is no longer a street in the meaning of the author or Mr. Pick. It is like a passage used to lead a person from Piccadilly to still more crowded Oxford Street.

Para 2: Mr. Pick has attacked this modern use of the street for show purposes for the mean use to which it is being put. But the author says that it is worth it to live in and think of old definition of the street. He says that it

is a pleasant excuse for a person to move about in leisure thinking one's own thoughts. He quotes the examples of the Streets in India and any Arab town. He says that there we do not find any sort of vehicle in the street. It is actually full of people on foot who do not rush about to get at any place but walking about in a leisurely manner, in fact so leisurely is their method of walking about that a donkey can easily walk through, like water, which will neither resist nor give way. In the open shop-fronts the men not only sell their wares, they also make them. The metal worker works with his metal wires, the maker of a saddle stitches his red coloured velvet or leather, the potter (one who makes pots, etc. out of clay, shaping them on a potters wheel, which is turned with the hand or foot) is busy with both his hands and with one badly formed and too close together foot. The closest place which compares to the description of these kinds of bazaars is the Rows in Chester where there are no vehicles on wheels nor people in a hurry. The Rows also have something in comparison to the arcades in Pisa (a city in Italy) or in Padua (a city in Italy). These places are cool and allow very dim light and are suitable for loitering. In today's life it has something of the sort of life for which Covent Garden was originally built.

Para 3:- Then the imagination pictures the street as become very wide; that in the middle there are fountains and a long garden and statues shining. Sometimes

a motor car would pass from there, but there will be very few vehicles because there is no outlet on the other end of the street and so one cannot see people hurrying to go through to some other place on the other side. There is another idea, like it is in the Alameda of Santiago in Chile (South America) where the roads and gardens are so wide that even through traffic seems to have no significance. These are some of the kinds of streets which the author would like to have in London. They should not be passages or Railway Tubes. They should be places where the people would live a common life, a place with their own characteristic and beauty to be enjoyed at leisure. The author of this letter says that some villages have been provided main roads in a few villages for their streets to be used for the purposes enumerated by the writer but the author regrets that London and other towns are now impossible to return to their old urban (city or town) life.

QUESTIONS AND ANSWERS: THE STREET.

Q. 1:- Do you agree with the author's ideas about the street being a place of gossip, exchange of views, trade and recreation.

Ans:- There is no doubt that the street is not primarily meant for traffic and I entirely agree with the views

of the writer on the subject entitled "The Street". His imagination about an ideal street is wonderful and aptly fits in with some of our own bazars in the smaller towns of our country. If we observe a Street Scene, we could easily identify it with the street described by the writer of the letter to the "The Times".

LESSON No. 28 BEAUTY AND THE BEAST

Para 1. About two nights ago the author was made to see for the first time the Talkies. He was told that life would be incomplete if he did not watch a talking picture. This was a wonderful invention of the time and measures the advance of human knowledge to richer and higher observations in life.

Para 2. The author admits that he felt rather backward to go to the talkies and he says that he remembers how excited people were to visit them about twenty years before, because they were shown once a week only. Before the talkies were invented people visited the music hall to hear Marie Lloyd or Yvette Guilbert give a lecture.

Para 3. The times are changed and such things are not uptodate now. People's tastes have undergone a change. Once upon a time the people would enjoy Beethoven (a German composer of music : 1770-1827) being played by the leader of an orchestra, and then we would dream

that the chief of the gods (Zeus) was the timbalist (one who plays the instrument- kettledrum) who acted as the president of the orchestra beating the round spherical drums at a slow pace. The people would wait for a short while, when only the music of the orchestra had stopped and the echoes were heard in the memory was something which had weight for us. The effect of magic was left on the listeners and they did not applause at the very instant music had stopped being played. It was because we began wondering how such a great rendering of music could be given. It has always been the marvel of man's ability to create such rare things and rise higher than any other creation to such great heights and this fact does not surprise us but silences the people.

Para 4 When we switch on the radio we cannot see the great president of the orchestra measuring the beat on his drums and the charm of music is lost. The radio is a little box of tricks which we put in the place of a musician and it is entirely impersonal. If the shepherds who played it did not become deceived by its sound to think that the stars had good news for them. The author agrees that the radio will do what the amateur (one who is not very clever at doing something because his knowledge is incomplete) will never be able to do. Just as we get a supply of water so we turn on the switch and get our 'food' of music, whether good or bad, into our ears. One has nothing to do with it except to listen after that and the music comes into our ears

even if we are unwilling to hear it, just as we are unwilling to pay the taxes. When the need arises the kings, premiers and presidents use it to broadcast urgent message to the people. The angels did not use the radio because it was not invented then, and so the kings have an advantage over the angels. This new method is used to bridge the gap between the people and the kings. Maybe the King is speaking to us from the kitchen. It is something very pleasing to be addressed by our Premier who says that we may sleep in peace because there is no chance of war until the next morning, but if St. Michael could send his clear voice through the disturbances in the atmosphere into the radio then probably he would not be able to compete. If we could hear St. Michael's voice there would be many interruptions or disturbances because his message would be personal while the Chancellor of the Exchequer would give us the news of this earth and not of heaven, etc. The author finally went to the Talkies and says that they were the first and last time that he visited them. The talkies were being shown in a great hall and although each human has a separate heart, the bodies of the spectators are crowded together like those of animals, the humans are no longer Londoners, and are treated like a machine. Science does unite us, but Art does nothing of the kind. Modern life has the influence of mergers (merging or uniting of companies) or combinations (a number of companies combining together for one purpose e.g. to control the sale prices of

articles manufactured by the member companies) have made us lose our contact with the musicians or artists. We hear with wonder at the music and do not have a precise reason for that feeling of wonder because the artist is far removed from sight. And there is nothing to pay us back for this loss. This is because our modern way of life has affected us in such a way that we act under powers of compulsory behaviour like the kings who had no thinking of their own, and this mechanical age is changing us into flocks of sheep of the same kind and of the same desires. All the people watch in one direction. We are even losing our personal traits and characteristics. These are dangerous, those who run the big companies and mechanical things of modern age. It is becoming hard to judge one personality from another. We read the same newspapers and hear the same loudspeakers, dance on the same music, and get excited and rush out like mad animals on the decisions made for us by others and not by ourselves. The author thinks that the old Greek mythological story may have a deeper meaning than that of Gorgon's (one of three terrible sisters, with snakes instead of hair. Anyone who looked at them was turned to stone) head. Modern people turned into dead carcass they did not change into stone.

QUESTIONS AND ANSWERS: BEAUTY AND THE BEAST

Q. 1. What arguments does the author give to support his ideas about the modern invention of the Radio?

Ans. See para 4 and write your answer after comparing its ideas with those given by the writer in para 3.

Q. 2. What was the impression given to the writer when he saw the "talkies"?

Ans. For answer see second part of the Essay, Para 5.

LESSON 29 WALKING

Para 1. Mr. G. M. Trevelyan says that he has two methods of curing himself when sick. One is by calling a doctor and ~~the~~ other is by going out for a long walk. When his mind and his body become too tired he does this : he walks. The mind is affected by the bodily tiredness and vice versa, such being the close relationship and effect on each other.

Para 2. Mr. Arnold Bennett has written a religious pamphlet or booklet called *The Human Machine*. The philosophers and the priests are always discussing why the common people should be good as if there was any doubt about it in their minds. But Mr. Bennett has dealt with the real

problem of morals and religion and how people can be good. It is known to all that we have to be cheerful (in happy mood) with our own selves as well as others, but cheerfulness is a quality which is generally quite difficult to get by, in the same way as sleeping is difficult in bright light. In the similar style kindness is sometimes difficult to be attained. Then there is the soul which is a combination of the mind and body which remains partly or completely filled up with evil thoughts or useless worries that make reading books and enjoying rain in summer quite a sad affair instead of pleasure. At such times the author calls his two doctors i.e. his legs to carry him off for one day. He goes for a walk.

Para 3. Special knowledge at a place where moral and intellectual training is given has told us that King Charles I walked and talked : 'half-an-hour after his head was cut off' Mr. A. H. Sidgwick, an essayist, has said that it was not a case of writing in full detail of the beheading but an example of short and just punishment for a king. And yet, the writer says, that when he read Oliver Cromwell who was a leader member of the High Court who signed the death sentence of Charles I, Oliver Cromwell would have done the same thing as his King had done, i. e. talked while he walked. This also reminds the writer of another person, a great thinker and writer, Thomas Carlyle who was perfect in 'walking and talking' and said that these were the highest

functions which a human being could perform. The author enquires of the reader if he could ever forget the description given by Carlyle about 'the summer afternoon' when Carlyle and Mr. Edward Irving (a Scottish preacher and friend of Mr. Carlyle) 'walked and talked a good sixteen miles.' Those contemporaries of Carlyle who have had the honour of taking a walk with him have said that it was when Carlyle was walking that his genius would work in high spirits like fire. And the reason that he talked well when walking, he had strong feeling and deep thoughts when he walked alone reflecting in silence of the moors (an area of open waste land esp. if covered with heather) and the hills. He walked alone the longest distance of fifty-four miles from Muirkirk to Dumfries in one day. Therefore the essayist Trevelyan thinks that Carlyle was the true patron of WALKING and he votes confidently that one should not remain silent.

Para 4. There are many groups of persons having similar ideas about Walking but none of them is right or correct. One school is that of the road-walkers, the Puritans (members of the Protestant party, which, after the Reformation, wished to abolish all forms and ceremonies in religion, and as time went on came to look upon many kinds of pleasure as sinful) of the religion. The essayist thinks that there is a line of ancestors of the Puritans which preaches a life of self-denial to the strictest degree, and even among these men we find two poets. Robert Louis Steven-

son is the best amongst the poets in the Puritan religion.

Para 5. Mr. Trevelyan is of the opinion that those who walk on the road have understood only one part of the truth. The road is of great value for slow regular steps and for a loose free movement (esp. in walking) and the best walk which allows or even demands a smooth surface for some considerable distance of the way is essential. If the road was not there the walker would not be able to cover a respectable and honourable distance, and then one would be able to enjoy the difference in the sense of touch when the surface underneath changes to some other style or feeling.

Para 6 But the author says that he will not agree to more than the short distance on the pucca road because twenty-five or thirty miles of moor and mountain, of forest and field-path is preferable to walking thirty-five or even forty miles of fast walking on the road. It is necessary that a person should test himself at brisk walking at a very early stage in life and for this purpose the road is ideal. Every student of Oxford and Cambridge University should walk to the Marble Arch at a walking pace which will give a good name to his college and this walking should be started early in the morning. This indicates the wise decision of our forefathers in selection of the two colleges at such a distance to each other and the author thinks them to be right

distance for a test walk. Another more difficult test is that of having a walk from St. Mary Oxen to St. Mary Cantab in twenty-four hours. The distance to be covered in this walk is about eight miles. If the person who walks this distance in the time given he gets his pride of performance just as Bowen (an English lawyer and judge) got.

Para 7. The author says that it is a mistake that similar rules are applied to ordinary walking, because he considers Road Walking is quite different. The secret beauties and attractions are revealed only to the country walker. Pan (the Greek god of woods and fields, usu. shown with the head and legs of a goat) would not have appeared to Pheidippides (the Athenian runner dispatched to solicit help from Sparta upon the news of the Persian landing at Marathon) on a road. The author says that no one would meet the little sentimental accidents such as floods, rain, thunder and other natural elements. He recounts the various scenes which one comes across and lists them as below : the great majesty or magnificence of the open space in a forest ; the back-door of a farmer's house which is in a secluded spot in the country-side loneliness ; the cow disturbed forcibly from its quiet and serious thought ; the deep, slow-moving stream into which a person feels like jumping or walk along it to find a bridge ; the dew which has fallen in the autumn season on the thorn bushes and the straight blue smoke of a coun-

tryside cottage coming out of the chimney in the still valley at dawn ; the bushes down the mountain-side, hair flying, stones and grouse (a bird shot for food) flying away at the approach of man; and then finally we have a plunge in the pool below a waterfall. The author calls a beautiful place with water fit for the royalty to bathe in. He feels a gloom nobody should visit such a beautiful spot except the author, his friends and the stars. Therefore, the author says that there are a thousand and other happy surprises of the day and these are the real pleasures of Walking, and these surprises are not to be found on the road.

Para 8 But he says that we cannot deny the usefulness of the road in every good walk, generally at the beginning and at the end. At the same we should not to forget the soft pathways found in the countryside surrounded by wild nature. The broad lanes of grass of the countryside are the reminding factors of our olden days, when people travelled on foot : the road which has been left unused has already grown some green pasture on half portion of it, all such things and others of their kind are what a walker would like to search out for himself with the help of a map and then used by him as long as he likes. The author recommends a compass and a coloured half-inch-to-the-mile map should prove adequate for walking in the North of England and one-inch-to-the-mile map for the more enclosed and less hilly south of England. These two items add speed and

smooth surface of the road becomes a softness for the foot and the romance of cross-country routes begins to show itself (cross-country means across the fields and country, as against across the roads).

Para 9. The author recommends that it is good to seek variety in the twelve hours of the day when going out for a walk. Road and a beaten path, field and wood, mountain, hill and plain should follow one after the other in a shifting way. The author says that the best poem which mentions variety in the road in the day's walk is that of George Meredith's *The Orchard and the Heath*. There are some places of a country where one can find a combination of variety in delights but these seldom lie across. As an example, The Lake District which the walkers look across, the hill named Bowfell or The Old Man, like Prophet Moses who viewed the Promised Land from mountain-top. This land has streams and higher mountains and several hills and plains covered with bushes and shrubs bearing small flowers, half covered with green grass for pasture and half with corn-fields. In the middle of the fields there are rocks and hills and patches of cleared tracts of land from where the jungle remain uncut. The foot of the mountains are the best places to go for a walk because they offer the widest variety.

Para 10. Another method of obtaining variety is to lose the way in a semiconscious way. This method is compara-

ble to falling in love without knowing what exactly has happened until something happens to bring the feeling to the conscious. And yet there is a way in which a person can very easily allow himself to be carried along into the wrong path when walking. You involve yourself in a happy mystery in roaming on, careless where you are, into what valley, road or farm, chance is guiding you at any time of the day. If you come across some beautiful and lonely spot, it may appear to be a lost valley now discovered by you, or it may be taken a piece of England of the olden days untouched by the modern times. The author says that he cannot distinguish which to value most in Walking: the quiet lonely countryside which he has never seen before or the usual familiar tree and hills which are rooted in his memories that remind him of his life in the past.

Para II. Another variety is that of scrambling instead of walking (Scrambling means a climb over rough ground in which both hands and feet are used). The author says that it is an essential part of walking when a person selects hill regions for walking. He says that if one has to know and love something, one has to be very close to it; and when we have achieved help from some bush or root of a tree at a critical time, such as that of falling off, we love every thing which is connected with plant life. We cannot appreciate how the green grass which has grown with the help of water and sun can possess a very agreeable smell

ambrosia the food of the gods in Greek Stories ; anything that has a very agreeable smell or taste) unless we have touched and felt it and put our face into it in real seriousness. There is no doubt that one must know how to walk or climb the mountains before a person can visit those inmost secret places. These secret places are the source of a channel or small narrow valley made by water esp. one that is usually dry.

Para 12 The best part in the walk comes when the night or evening twilight comes in. Twilight hours are long evenings which are a characteristic of the northern countries. The author says that he feels in complete solitude even if he is with a suitable companion and his soul feels wide awake. The body feels the best of health and he feels himself to be a part of nature which he really is. His body feels conscious of the calm happiness. Such hours are adequately described in Meredith's (George Meredith) *Night Walk* : The pride of legs which have been in motion (in their walk) is there and the spirits (souls) are happy in their duty and one feels as if in a dream seen in deep sleep. One thinks of the mile which has just been finished or walked out. This milestone which is near an abandoned hut and also near the source of some river which makes a light sound like the chirp of a bird as it flows ; the short cut or the missed road way ; the discussion of the two friends who are poets and their feelings have been roused or subdued

Silence was sweetest amongst all these !

Para 13. The author says that there is no doubt one feels a tiredness of the body and does not feel like walking so late into the night, so the pleasure of putting up for a night in an abandoned hut is a joy of whim or chance. If a person has eaten his dinner and goes for a walk over the bridge and looks at the geese he feels as if he has united himself with them and he feels he has risen into the place of Olympus (the abode of the gods supposed to have been Mount Olympus) But after a man has enjoyed a full day's walk every thing has double value. Food and drink are not taken they are celebrated as a feast. This sort of treatment was something which the great Greek Poet Homer would have recommended. A person is no longer greedy after he comes from a walk but he eats because he is hungry and because he wishes to restore his lost energies (or health). Similar is the case of books. The author advises that a person should never go on a walking spree without accompanying his favourite writer in the long journey. It would be sheer waste of time to enter into an inn and commence reading the several magazines in the inn on the roadway. These magazines are nothing but a burden in the inn. And actually one cannot read much after having had a long walk except for a few minutes a person would prefer to read a favourite novelist, a chapter from Carlyle, a scene from Henry IV or Dr. Johnson. Their poetry and

wit is in keeping with your mood at that time and your condition may even be beyond what has been expressed by them in their words. Therefore do not go alone but take a book of your favourite writer and go out with the volume in your pocket.

Para 14. George Meredith once said that we should love all the changes in the weather when out for a walk. And this is applicable for all those who walk. This change of weather brings about a change in the scenery. Sunshine is more welcome after the rain. There is no doubt some love for the quietness of the early dawn, the afternoon or of the evening, but one does not love anything which is different from the above like winds strong and pure. The storm makes the walking man fight against its power and there is a different joy which reaches to a high pitch. Then Meredith has described about a walk when one is soaking wet in the rain. Then the fight is tougher when there is mist because it is like playing games of olden days of hide and seek, though nowadays the game is made easier because of the compass and the map. You do not have to lose your way in the mist as already recommended, but you may change the monotony of your walk when the walk is less exciting by losing your way as recommended earlier by the essayist. He speaks of walk which took eight days in the Pyreness (a mountain range which separates France and Spain). He says that he saw the sky and earth for

half a day only once during that period of eight days and he kept trying hard to find his way out the forest of pines and the mountains using every instinct of his and all the hill knowledge he possessed. And what a memory of that half-day he treasured he cannot even express in words. He says that as the mists rise up to the mountain heights we should feel happy and rejoice just as Cromwell's (Oliver Cromwell) soldiers did when they saw the enemy. Whenever you can listen to the roaring sound of waters from the great curtain of mist and look at the fast flowing water at your feet going down the rocks and into the valley, for these sounds will not mean so much once the mist is over and it goes into its den, and the mountain will no longer look like a giant looking through the fast moving clouds standing there with its shrubs and bushes. So let us all love the changes in the weather.

Para 15. The author concludes that he has now set down his own experiences and likings. He requests that no one should be alarmed or get angry because the reader's ideas are different from what the author has written. There is no hard and fast rule in walking. This land is of paths and no paths, i. e. there are pucca roads as well as no roads like there are none in the fields and forest, because every person prefers and finds pleasure in his own method of walking.

QUESTIONS AND ANSWERS . WALKING

Q. 1. What opinions are expressed by the writer about going out for walking ?

Ans. See Paras 4 to 18 and summarise each para in about four to six sentences or one sentence and write your answer in your own words in about two or three paras.

Q. 2. Write an essay on the subject "The Pleasures of Walking."

LESSON 30 THE HYACINTH FIELDS

Para 1. Sometime in the fourth century T'ao Yuan Ming wrote a different version of a story which the world has always been telling everyday ever since. It is the story of a fisherman of a place called Wu-ling, how he went fishing a little beyond his usual place of fishing and came upon a valley of plenty; how he followed the valley into the mountains and after that came to a great and quiet piece of land beyond these mountains. On this land all the young and the old were working. Their clothes were strange for the fisherman but the words were of olden days style and although they belonged to the fisherman's province, they appeared to have come there many years ago. They had run away from the cruelty of the evil reign of the House of Ch'in. No trouble had come upon them since their migration here and they knew nothing about the outside world, such as the rise of the Han dynasty. They spoke with the fisherman and expressed their sorrow over the happenings of the world. For a long time they entertained the fisherman and expressed sorrow when he had to

leave them although the fisherman had taken several notes of the route so that he could come back once again. The people also told the fisherman that it would waste his efforts if he spoke to anyone about them. But the fisherman had different ideas and he informed the Governor of the Province.

The Governor sent some high officials to accompany him on the fisherman's return journey to the happy valley and although the notes of the route were most carefully taken and studied they could not reach the bend in the river that would bring him to the valley. He never found the valley again.

Para 2. This incident was fortunate for mankind, because that undiscovered bend was responsible for plenty of literature. Not very Attic (pure, refined or classic) Greece tried to put a hand at it and could not discover and they left it behind for the Elizabethans (the time of Queen Elizabeth 1533-1603, a famous Queen of England). The eighteenth century writers could imagine that the land was of the Middle Ages (i.e. 500 to 1500 AD the end of the Roman Empire and the Renaissance) and even older than that, and they tried to locate that place with the help of the notes of that untrustworthy fisherman. James Macpherson who explored the past and the Middle Ages, has himself become the subject of discovery today. Later on Keats could imagine the people of the Elizabethan times singing chorus songs. Then the people of that age have become the source and subject of inspiration for the writer of this essay. And so

this search into the past goes on endlessly. But the subject of the river has become so full of literature that it is exhausted and new avenues have to be sought out, and nothing could offer more scope for writing than the Asian continent. Initial difficulties of writing on Oriental subjects is also less because the natives of the East have done this spadework for the Westerners. If the Westerners have been able to discover Chinese art they will begin to discover Chinese poetry and in this the Westerners will be blessed highly. Omar Khayyam has written the *Rubaiyat* and Chinese poetry has a simple religious inspiration from religion which should give us ample good feelings for them. The author says that the West should feel ashamed of themselves for not being able to appreciate and love the fine arts; sometimes their poets have to work hard to understand Chinese poetry which is the 'poetry of tomorrow' or the poetry of the future.

Para 3. The author thinks that this kind of poetical language of the Easterns rouses the patriotic spirit of a man and thinks that his country is the best in the world and its people are beautiful and everything in his country is better than anywhere else in the world. There is no doubt that the poems of Donne attract us as if they have been just translated from the Chinese language, but Po Chu-i can render a more diverting tune from his inexpensive flute (bansri) than all the skill used on the violin. The author agrees that although the violin may remain a nobler instru-

ment but at the same time William Blake (a great poet and artist of English Literature) also could play the tunes of shorter poems. He further states that in fact in simple words, it amounted to saying that the Abana and Pharphar, (both rivers of Damascus) are better than River Jordan. This means we are ungrateful for English poetry.

Para 4. Here the author says that it would also be foolish because every bend in the river is something for which the English should be grateful for, because the English are always threatened with the canal. This idea of a bend in the river is something peculiar to the Orient. A very petty amount will buy you all the pleasures of witnessing some of the most beautiful sceneries and several others which you would like to explore by yourself. The author thinks that Japanese stories about fairies have a sad ending because all Japanese sea-coasts extend to the vast infinity (limitless) and this is the cause of the gloom. The author states that some of the Chinese poetry possess great depth of the wells and among them is a mother's lament for her little son who wonders how far away her son may have gone while hunting the dragon-flies. He recites the lines of a certain verse which he thinks should be written in bold letters on the Usui Pass that looks across the sea mountains to the Fuji Mountain itself, where the verse indicates that the poet became tired and remembers with tinge of sorrow about *the wistaria flowers* (a climbing shrub with long clusters of pale-purple or white flowers). The author says that bot

the verses have given an indication of experience in them, yet there is one underlying thing which is common to both of them which has been caught by the two poets ; they have completely wiped out the past and the future into the eternal. This is the permanent mood of the gods and actually the real test of spiritual touch in the poets.

Para 5. The author thinks that the turbulent portions of the river may well be quite what is needed by us and since the last thirty years we have been thirsting, as it were, to reach that Augustan age (the most brilliant age in Literature or any similar age). We are so much averse to the waters of the rivers Bath and Tunbridge Wells and so much self-conscious that we do not see the same poetry in them. Even during the eighteenth century there is much controlled self-consciousness which is used as a substitute for simplicity of style and diction. It is not as original as it should have been.

Para 6. During the eighteenth century people were not sufficiently civilised to have the courage to obey Mr. John Dryden's (an English poet) advice to trust nature and let it grow its own way without making it dull by artificial labour and language of description. Because China's civilisation is so old that it has become a part of the daily routine of the earth's movement round the sun since ages. The literary folk of the Classic period of Louis XIV in French literature are like the actors of the Elizabethan drama,

where the background is provided by blank boards in a magnificent style. But the Chinese background is that of ceremony and grand scale gardens. This keeps in the mind till eternity and their poetry lives for ever. To Li Ho, the author, attributes the greatness of living for ever when he says that God Almighty has finished building the Jade Pavilion and wishes him to become his secretary an indication of timelessness in Chinese poetry. This not only gives much importance to the poets but theirs is a childlike charm and great dignity. Ku K'ai-chih who is one of the four great Masters in Chinese art is pictured eating the sugar-cane from the wrong side and finishing it by eating has way into Paradise. This is comparable to Milton's "Paradise Lost" and "Paradise Regained" which indicate his failure to capture the simple beauties of Nature, although the antiquarian, Aubrey, says that Milton always had a garden where Milton lived. But there is nothing to indicate that Chinese *literateurs* have ever been without a garden. Examples are as given below : T'sui Li-Chih was a magistrate and spent his time in reciting poetry under the pine trees of his courtyard and when a person came to him he said that he was engaged in official business and excused himself. Fu Ch'i was a judge who played the lute (a stringed musical instrument used from the 14th to the 17th centuries and associated with poets and poetry) when the court was in session. He left the administration of justice to five men who were more dutiful than himself and when-

ever anyone asked him the reason he replied that he put his trust in men and not in energy and considered it a better method. Another citizen, Liu Ling who was a drunkard was advised by two neighbours to exercise temperance and judgement. In reply to their advice Liu Ling brought a fresh flagon (a large vessel, usu. with a handle, spout and lid, used for serving wine, etc) sat down and while sometimes feeling the beard with his hands and sometimes drinking out the wine put himself into a state which he described as eternity is nothing but one day. Therefore, the elderly gentleman which Liu Ling would like to call himself said that he sat in his drunken state so that no sound, even the loudest, should reach his ears nor could he see a mountain. He could neither feel the heat nor the cold of the changing seasons. The affairs of the world were meaningless things in the flowing river of Life. The two friends who had the good of Liu Ling at heart would keep on trying to change him, just "like two wasps were trying to convert a caterpillar".

Para 7. When the reader comes across such a kind of Chinese literature we understand the basic quality of the Chinese way of thinking. We stop wondering that their ideas are picturesque, because the Chinese alphabet consists of speaking in pictures and each has a meaning different from the other. The English alphabet had sounds which had some real meaning for the readers of English and John Keats' parts of a verse show us how many words commence with the letter *f*. But generally all sounds must come from

words, words to sentences and sentences to paragraphs so that it has its effect on the insentiveness of feelings and thoughts. Thousands of instances can be quoted from Chinese literature from the 'Chinese Biographical Dictionary' and each word is printed like some scene on a Chinese fan. There is the self-denying Marquis of Yeh. He is remembered in the country-side as the Immortal Collarbone (the part of the dress, coat etc. which fits round the neck). Another instance is that of Yen T'san who was so grand and magnificent in his acts of drinking that people of China called him the Drunken Dragon. Hsiao Man, nicknamed Willow Wand was mistress of the poet Po Chu-i. Her beauty has become everlasting because the wine-flagon has been named after her and because her famous curve of the waist was known to many. Chiao Fei-yen, a beautiful and active girl dancer who became so famous that Chinese King Ch'eng Ti disguised himself and saw her dance: Han Fu, (the Red flicker of flame) was the beautiful girl who had a fan and used it just like butterflies use their colourful wings. Therefore Chinese art still have the value of gesture of the humans that gesture which has a deep and special meaning. Rébelas (a French author who wrote "Gargantua" which is full of humorous but coarse satire) would have liked to write the story of the Yuan family of China who would spread out their expensive clothes in the moon for an airing; while the nephew who does not live in the customs and leads a life not according to the rules of society (Bohemian) lives somewhere far away and hangs the only pair of trousers

out to dry. He tells his friends in the meantime, that he is a victim of the cruelty of modern customs. The Chinese are always making pictures although not to the extent like the Emperor, Pan Fei. This Emperor had his beloved's shoes carved with little lilies under their soles and the streets were spread with gold dust and leaves so that when she passed the footprints of the flowers made them look as if they had been grown by her. The author says that there is much composition in the picture as described above, but the method is more true to the Chinese proverb that trees do not speak but around the trees can be seen footprints of men they speak. Another story to illustrate the above proverb is that of a general named Liu Kun, who defended a Chinese city, Chin-Yang against the Tartars (a race of people now living in parts of Russia and in Central and Western Asia). The story goes that when the whole city was surrounded by the Tartars and there was no hope, one moonlit night this general climbed the tower and played such tunes on the Tartar pipe as would make a person forget the path so that the whole army who had determined to fight to the end, had left the battlefield entirely empty the next morning.

Para 8. The author continues the thread of this comparison of attraction of the great army of soldiers who had been lured away from their duty to the present day poetry and prose which cater for those people who have very little taste for real art. The author quotes another story, which

with a moral lesson in it, was written in the eighteenth century. A student of Peking had finished his education and wandered into the Temple of Mysteries before he should go back to his parents into the interior. In this Temple of Mysteries he came upon a painting of number of goddesses gathering hyacinths (a plant growing from a bulb, with sweet-smelling flowers in spring). There he observed that one of the goddesses was younger than the others and being charmed by her beauty he stood there and fell in love with her. Her charm so entranced the young boy that he imagined her come out of the painting and walk into her chamber. The student followed her and had hardly knelt at her feet to declare his love and beg her favour of kindness toward himself, when there was sound of feet walking on the stone-floor. The goddess became very much afraid and she hid him behind some curtains. A huge god with a black shining face entered the door. He questioned the goddess and she protested and at last the black demon, being dissatisfied, had taken the goddess along with himself. When the student came to his senses out of this magical charm he found himself kneeling before the painting of the goddesses. And yet something had happened for the young goddess was no longer among those who were gathering the hyacinths in the meadow. He saw a priest passing by and asked him where she was and the priest looked kindly at the boy and advised him to go as the girl was waiting for him in his own village.

QUESTIONS AND ANSWERS : THE HYACINTH FIELDS

Q. 1. What knowledge of China and its literature is indicated in the Essay "The Hyacinth Fields" ?

Ans. Read the paraphrase and make short notes of the various paras dealing with Chinese art, literature and poetry. Then write your answer in three to four paras.

Q. 2. Write the parable of the boy who left college and walked into the Temple of Mysteries.

Ans. Read the last para and write a short note on it longwith story and its moral.

WHAT THE LESSON IS ABOUT SECTION II

LESSON 1 :- ALPHA OF THE PLOUGH

This lesson is about William Gilbert Grace, a famous cricketer of the late nineteenth century and early twentieth century. This passage has been taken from a longer piece entitled "*Pebbles on the Shore*". The athor, Alfred G. Gardiner, who has the pen-name Alpha of the Plough has recalled his youth and old days in the time when W.G., his favourite cricketer, used to play his game and surpass all other players. The author has just heard that his idol has died

and recalls W.G.'s greatness in sport, his fine game and gives his reasons why his idol was his favourite. In the end the author feels sorrowful and sad that his hero has died leaving a world of gloom in the field of cricket.

LESSON 2 :- ETON

This essay has been taken from a collection of Essays by Maurice Baring entitled "*Lost Lectures*". The author speaks in favour of Eton school because he thinks it is the only school which lays stress on games and sport. He has an answer for every kind of criticism levelled against the school. He says, that it is not education which one receives that has any value, but it is the respect for the all levels of intelligence that matters. The author admits that he himself was not an above average student in the school nor a prize-winner, but he says he does not feel envious or jealous of the boys who shine and get various prizes.

LESSON 3 :- THE GOLDEN DRUGGET

The Essay has been selected out of the author's work "*And Even Now*". In this lesson the author, Sir Max Beer-bohm has brought to the notice of the modern civilisation the idea that primitive scenes still attract the modern eye, whether it is the eye of the artist, the scholar, an experienced traveller or stormy weathered man. The sight of "the golden drugget" or gleam of light from a wayside inn is like a ray

of hope, joy, peace, rest and trusted love for a traveller. There is a similar condition in the world today, for man's life on earth is period of light intervening between] two periods of darkness i.e. the period before birth and after death of man. The title of the essay is therefore very apt indeed.

LESSON 4 :: THE ONION EATER

This lesson by Hilaire Belloc about a simple man who is poor but content over his lot of poverty and is compared to the modern wealthy man. This poor man can enjoy the beauties of nature but the wealthy man has no time for such things. The poor man has health and happiness while he talks about the destiny of the human soul and other philosophic subjects, while the man of the city has no time for such things and is ever engrossed in the pursuit of more and more wealth. Happiness cannot be purchased with wealth and true happiness was reflected in the face of the poor beggar the author met on his walk in the hills.

LESSON 5 :- THE SOMME STILL FLOWS

This essay has been taken from the collection entitled "*The Mind's Eye*" written by Edmund Charles Blunden. It pin-points the futility and destruction brought about by Wars and the utter waste of human life by modern weapons of warfare. He has described the losses of the Battle on

the River Sommie. He says that men may come and men may fight and die but the Sommie still continues to flow and nature does her duty without fighting with man. He regrets therefore that man should fight to death with another man on this peaceful earth which gives a lesson of peace and goodwill for all mankind. In this essay the author is giving a message of peace and appeals to all sense to maintain peace in the world.

LESSON 6 :- A SENTIMENTAL JOURNEY

The writer, Nevile Cardus published his work "*Good Days*" from which this essay has been selected. It is about an old man Jolyon who has taken a visit to a cricket match in his middle age. The old man recollects his young days, his favourite cricketers, his favourite team and many other activities such as having a lunch at a canteen in the playground and then back home. A priest who had also come to see the match and who was sitting next to him was also doing the same thing like Jolyon, so Jolyon passed a good-humoured remark at him saying that too many people lived in the past.

LESSON 7 :- ON THE PLEASURES OF NO LONGER BEING VERY YOUNG

In this Essay the author, Mr. G. K. Chesterton, has pinpointed the advantages of being old and mature. He thinks

there are many advantages in middle life and these have generally been under-rated and misunderstood. Proverbs and mistakes of the past carry a special meaning deeply and thoroughly understood by the middle-aged only and not the youth. He thinks that the young people cannot realise that the world has changed from the pastoral to the agricultural and from the agricultural to the industrial and money world, because they are brought up in the atmosphere and hence see no change. Therefore the old age sees everything from the beginning to the modern times and can get to know exactly how and where the changes have taken place.

LESSON 8 :- A "TAIL" WITH A MORAL

This Essay which has been written by Bernard Darwin and taken from the collection "*Second Shots*" tells us about the game of golf and its various values to a person when in old age and when one is not fit enough to strain himself to a rigorous game. The old gentleman represents all the persons of his age. The dog which has been trained to play with its old master can do the same for any other old man. The author advises such old men not to play golf on the regular lines, but enjoy their own individual game in complete freedom and full pleasure. He should be content with this and it should prove a sufficient exercise for the old man.

LESSON 9 :- THE AUTHOR TO HIS READERS

This lesson taken from St. John G. Ervine's collection of

Essays "*Some Impressions of my Elders*" advises the writers of books not to add to the number of books. He thinks that every one should be allowed to speak his views. He says that one should respect the views of a mechanic as much as that of a writer. He too should be heard and his ideas valued in human life. The writers tend to become proud when their works are published but having the books published does not mean recognised value for a writer. The author advises the readers to judge carefully and then estimate the writers according to their real worth. They should not normally praise a writer for any small thing unless there is a really exceptional message. The readers should praise the writer, if at all necessary, after his death. In this way unnecessary books will not be published by a writer and perhaps the books would also be fewer and better in quality.

LESSON 10 :- A DREAM OF CAMBRIDGE

Sir James George Frazer has written his collection entitled "*The Golden Bough*" and this essay has been selected from this book.

The writer has been educated at Cambridge and he dreams that he is once again amongst his college mates. A room-mate of his actually rises from the dead and leads him to the very same places which they used to visit when they studied together at Cambridge. They discussed books,

Nature, and passed the different seasons of the year. Dreams are contradictory and so changes of scenery and season were quite natural in a dream. The author feels sad when he hears the wind sighing in his ears that he will remain away from Cambridge now for the rest of his life as he has finished his education.

LESSON 11 :- QUALITY

John Galsworthy had written a collection "*The Inn of Tranquility*" and this essay has been selected from there. It is about a shoe-maker a German whom the author knew since his childhood. This shoe-maker, Mr. Gessler and his brother manufactured shoes by hand and made "quality" shoes. They were practically everlasting. Their design was the latest and in fact some of the bigger factories even copied their designs for their own. But there was one great drawback with these two brothers and that was producing quality stuff with their own two hands at the lowest margin of profit. They lived and died in poverty and the reader is struck by their devoted attachment to their trade. Ultimately one of the brothers died and then the other of slow starvation with their shop being sold in two parts. One feels a pang of sorrow, and gloom overtakes the reader in the last few paras of the essay. This lesson is very important from the examination point of view.

LESSON 12 :- REFUGE FROM NIGHTMARE

This essay, written by Gerald Gould, is taken from the

collection of essays entitled "*Refuge from Nightmare and Other Essays*" speaks about the peace, simplicity and natural beauty which is to be found in village life as compared to city or town life which is full of noises, madness rush and agitations.

LESSON 13 :- SNOW IN MENTIETH

Robert Bontine Cunninghame Graham is the author of this essay which has been selected from his work "*Progress*". He describes the changes which occur when there is a silent snowfall in the dead of night. These changes are described in relation to man's daily activities, children's excitement on the first snowfall, the effect on the birds, animals and vegetation and the hills and surrounding areas. The lesson is descriptive in style.

LESSON 14 :- WHAT USE IS ASTRONOMY ?

This essay has been selected out the collection entitled "*Possible Worlds*" and is written by John Burdon Sanderson Haldane.

As we know that astronomy is the study of the stars. It is no longer used in such sciences as mariner's guide to his ship, but plays a vital role in space science. The science of spectroscopy developed on account of the developments in astronomy. Also magnetic waves were discovered because of

this astronomy. Animal behaviour and crops can be predicted. Space calculations made easy. This is modern astronomy and its use today. The author justifies and speaks in defence of astronomy and the expenditure incurred thereon.

LESSON 15 :- A WOOD BY THE SEA

William Henry Hudson is the author of this essay taken from the collection of essays "*Adventures Among Birds*". The author touchingly describes each detailed movement of the different birds that he has come across in his walks in the forest bordering the sea. He shows us how much love and considerations birds can have for their kind. How they warn each other of danger. How they behave with their children and their females. He says that birds also become quite friendly with human beings even though they may be wild and free.

LESSON 16 :- SUPERSTITIONS

The author Mr. Aldous Huxley has, in this extract from "*The Substitutes for Religions' Proper Studies*", tried to show that although science has progressed considerably still the belief of the evil spirits and demons continues to haunt the people, even now. In this extract he is trying to bring home to the reader the fact that superstitions exist in a different form : mothers sterilise their childrens' napkins, or

Handkerchiefs, a small injury is immediately applied iodine, boiling and distillation of water for use in the drinking purposes are nothing but superstitions about health hazards which never could happen. Although Religion has its believers but no less in number are believers in superstitions.

LESSON 17 :- HOW TO LIVE LONG

Edmund George Valpy Knox, whose pen-name is "Evoc" has written a collection entitled "*Gorgeous Times*" and this selection has been made from amongst those essays. The essayist is tipping the readers on the secrets of living long in the modern world. He advises moderation in eating, drinking, smoking, rest and relaxation, entertainment and exercise, sleep and overstrain. He advises man to follow a calm routine and attain longevity by taking a middle course in everything and not resorting to excess in any form.

LESSON 18 :- THE WINDMILL

This essay has been selected from the collection "*Old Lamps for New*" written by Edward Verrall Lucas. Mr. Lucas says that the destruction of Windmills in England has cast a gloom on ballad form of poetry and ruined its future for ever. He is sad and there is no doubt that he has put up a very strong case for the Windmill.

LESSON 19 :- THE MONEY-BOX

Mr. Robert Lynd discusses the merits and demerits of giving

a child the money-box which is completely sealed with no vent in it. This has been selected from his collection of essays entitled under the same name: "*The Money-Box*". He discusses with us the psychological effects of a box which cannot deliver back the coins deposited into it, the saving-habit and its other extreme the over-spending habit, and the reasons behind saving. The author thinks that saving should not be encouraged at the cost of the stomach or the desire to eat some delicacy should not be suppressed just to save a few pence. Man should not become the slave of money.

LESSON 20 :- AN IMMORTAL NAME

Mr. Alan Alexander Milne, who is the author of this essay selected from his work "*By way of Introduction*" gives us his thoughts about becoming a famous man. He mentions the names of the flowers who were named after their discoverers and thinks that this was the easiest way to remain known till eternity. So as he walks about his garden he imagines to himself that he has discovered a flower which he has called after his own name "Milnia" but his dream is suddenly broken and feels that his soul will be disturbed each time was uttered the name of "Milnia" just as the ghost of Prof Magnol was in its uneasy state. So the author has recommended that one should remain humble and good instead of trying for an immortal fame.

LESSON 21 :- THE BLESSING OF ADAM

Mr. Charles Edward Montague in this essay from the collection *"A Writer's Notes on his Trade"* has discussed with the reader his ideas about work or labour. He says that work is part of mankind. Even a child does not dislike work. If he is tired he will rest himself awhile then he would like to do something. Sometimes, the work is not paid for but still the writer continues to produce books upto the end. Adam and Eve were created by God and their joy was their labour in the Garden of Eden enjoying and walking about the beautiful place. The artist has his ideas about painting a work of art. He is obsessed by it and the model before him is no more what he sees but a representation of his sentiments and strong feelings which expresses itself on the canvas. Thus the author concludes that work unspoilt is an art and drudgery is spoiled art. Work is therefore not a curse but a blessing for Adam and his kind.

LESSON 22 :- MEIOSIS

This essay is from the collection *"Casual Obseervations"* written by Arthur Augustus William Harry Ponsonby, Lord of Shulbrede. The author has observed that the British people tend to use the Meiosis and recommends that it is a good method of observing restraint on one's sentiments and and give real meaning and depth to what we have to convey.

to another person. This form has become very common due to several reasons (See para 8 and 9 of the paraphrase which underlines the reasons. Also gives examples of the various phrases to illustrate the matter further). The characteristic has been recommended by the writer and has praised this spirit of courage and action. He thinks it develops quietitude in a person's attitude towards a serious incident and thus there is a strong self-control on emotions—a very desirable quality indeed.

LESSON 23 :- FIRST SNOW

Mr. John Boynton Priestley has written the collection of essays "*Apes and Angels*" and this essay has been selected from them.

The author describes the effects on the person, the animals, the forests, the birds, the children and the country-side, the city roads and the general scenery, of the first fall of snow in the middle of a night. The change is silent and no noise of thunder of rain or storm was heard in the previous night and when one has got up early that morning to see the whole white and blue carpet of snow laid everywhere. He thinks it is great event and there is no doubt that the novelist Jane Austen was justified in calling it an event in the life of her characters in the novels. Silent snowfall is indeed a magical event.

LESSON 24 :- HUMANE EDUCATION

Education of men should be such as to make them into real men and not machines. It should aim the development of the man's mind to the fullest extent. It should not make them unfit for vocational training or any other types of labour, but there is no doubt that good position in life is not the only thing to be achieved in a man's life. Some things are valued for their own sake and cannot be measured in dollars. A good basic education should be given as a right to the rich or the poor alike as this will give them a share in the man's spiritual heritage. The man must not compete with another but rise above himself conquer his own self and rise above himself. This should be the aim of education and this is what humane education means for the writer. This essay has been written by George Sampson entitled work "*English for the English*" from which this essay has been taken.

LESSON 25 :- FIRE AND THE HEART OF MAN

Sir John Collings Squire has written "*Life at the Mermaid*" and this essay has been selected from the collection.

The writer has described a mill on fire and the sentiments that this fire has stirred in his heart. The author says that although a fire is a very dangerous and disastrous calamity the poetry and inspiration caused by the fire far outweighed the consideration that we should

build fire-proof houses. He thinks that there should be some big fires taking place now and again so that they form the subject of poetry, although in the same breath he is sad at the destruction caused by the fire. Maybe the loss is irreparable, maybe the labour serving in the factory has become jobless and maybe it is a great national loss. The author still thinks that fires are an essential part of progress and prosperity.

LESSON 26 :- BIRDS AT THEIR BEST

Sir William Beach Thomas has published his work and this essay has been taken from *The Observer*, June 1931 and he discusses the habits of birds, such as the Marsh Harrier black-headed gulls, midget and gnat being caught by the swallows in flight, and their feeding the young ones—all scenes from mother Nature. He says these are things which give lasting pleasure for the memory and this is what England is loved for. The Montagu Harrier seems to have given honour and glory to England.

LESSON 27 :- THE STREET

This extract is taken from the newspaper "*The Times*" dated 2nd December, 1933 and treats the subject of *Streets* on it uses. The writer thinks that a street is a place for gossip, loitering, trade and recreation. There should be no wheel traffic on it. They should be like the streets of India.

bazars and Arab streets where only people can be seen. But this is no longer possible for London city as even the street have fast four-wheeled traffic using them as thoroughfares. The author thinks that London will never be able to have that urban life which is his dream.

LESSON 28 :- BEAUTY AND THE BEAST

This essay has been selected from *Out of Soundings* written by H.M. Tomlinson.

The author praises the latest inventions of the cinema, the radio and science. He says that science has united the human beings together so much that everyone thinks alike, read the same newspapers and so human beings have become like a machine. They are losing their own personal traits and characteristics. The people have become like flocks of sheep following each other blindly. He is regretful that such a position has come about. Even art is hidden by listening on the radio. The artist cannot be seen conducting the orchestra. The pleasure of hearing a violinist in person and being charmed and carried away by his music has been lost forever. Thus life has become one mechanical device.

LESSON 29 :- WALKING

George Macaulay Trevelyan published his volume of essays *Clio, a Muse* from which this essay is taken.

He recommends walking, scrambling the hills and change in the weather when walking as one of the best mental and physical tonics for modern society. He also recommends that walks should be practised on the pucca roads and then gradually changed to walking in the countryside offering the widest possible variety from hills, rivers, plains, forest and the sea. Among the places which are best for walking he mentions the Pyrenees, sub-Lake district. He says that variety can also be obtained by purposely losing one's way in a subconscious manner. He ends his treatise by appealing the good sense of his readers and says that if their ideas differ from his own there should not be any ill-will because each one is free to have his own ideas about walking.

LESSON 30 :- THE HYACINTH FIELDS

This essay has been taken from "*The Nation*" dated 12th January, 1918. In this essay Madam Helen Waddel discovers the beauty of Orient and the simplicity of the Chinese poetry and art. She has said that in the form of Chinese art there is a universality and eternal attraction which is something typical in their art. But this does not mean that European art is a thing which does not have its own mysteriousness. She says that one is carried away into another world—the Temple of Mysteries.

**Board of Intermediate and Secondary
Education, Karachi.**

EXAMINATION 1963

ADDITIONAL ENGLISH PAPER I.

Q. I. Explain with reference to the context any **FOUR** of the following :-

(c) A child looking through the slit of a money-box, can see a considerable extent of paradise.

Ans. This sentence has been taken from the lesson entitled "THE MONEY-BOX" by Robert Lynd. The author has already indicated that saving is a good habit but there are other attractions which influence the saving habit amongst children. They prefer to buy things for their stomach and things to play with. He can easily learn without the help of a money-box that there are twelve pennies in a shilling and twenty shillings in the pound. He also knows that these added together make plenty of money. Therefore it is that a child who is looking through the opening of a money-box can dream of a good time in the future with the money he has saved. But this the future is less attractive to the child's mind than the immediate. This quality of the child remains even when grown-up and the present is more attractive to him than the future.

